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ABSTRACT

Two basic premises of learning theory underlie the structure of the instructional materials contained in this volume: the process of language is essentially one of converting meaning to sound, and one learns a language as he generates and tests his own hypotheses about the language. Fifteen units, arranged in microwave cycles, are presented in this volume for classroom use. Each of the cycles contains a microdialogue and subsequent activities based upon the pattern of the dialogue. A representative cycle contains these activities: (1) model and grammatical observations, (2) repetition exercises, (3) response drills, (4) personalized questions, (5) controlled conversation, (6) interpreting drill, and (7) activities and "coping" situations. A short Quechua vocabulary is included. For the companion document see FL 002 853. (RL)

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ECUADORIAN QUECHUA

BASIC COURSE

by

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Part I

Introduction and In-Class Modules

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Other courses in this series:

- Guarani Basic Course
- Guarani Intermediate Course
- Cakchiquel Basic Course
- Navaho Basic Course
- Mam Basic Course
- Aymara Basic Course
- Bolivian Quechua Coping Course

Criterion - reference tests for Ecuadorian Quechua Basic Course may be obtained at cost from the Linguistics Department, Brigham Young University, Provo, Utah 84601

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I. PHILOSOPHY AND DESIGN OF THE COURSE

Philosophy

The materials which follow have been constructed around two primary hypotheses of language and language learning:

1. The process of language is essentially one of converting meaning to sound.

   Application of this notion has some important consequences. First, we will not consider mere manipulation of spoken words as language. Though manipulation drills are manifestly necessary for psychomotor control of language, such activities are considered to be only a preliminary step toward true language usage. The final or top level of behavior must involve a transfer of real meaning through the linguistic medium. Second, we would suggest that strict grammatical correctness in student responses is a less significant measurement of a student's ability to use Quichua or any other language than is his capacity to receive and convey real information.

2. One learns a language as he generates and tests his own hypotheses about the language.

   This means that the learner is the most important part of the learning process. These materials are presented for his benefit, hopefully in a design which will be helpful. Nevertheless, it is his responsibility to take hold of the learning environment and do whatever he needs to do to make Quichua meaningful to him.

Design of the course

There are fifteen Basic Units of Quichua Instruction in this beginning course. Each of these units is divided into:

A. Preparatory homework modules; and

B. In-class materials.

Preparatory homework modules

These modules are self-instructional and designed for individual study with a tape recorder. Their purpose is specifically to prepare the student for the classroom activities associated with each unit. They are primarily first level activities involving a great deal of repetition and manipulation, with, of course, an emphasis on meaning. To facilitate learning, these modules attack the problems associated with initial exposure to new forms of the language by teaching comprehension skills and speaking skills separately. Pronunciation and some vocabulary expansion are also handled within the homework phase.

In-class materials

These materials are built around a micro-wave format which provides rapid access to the communication of real information. It is hoped that the classroom activities can be devoted to this higher level behavior, the pre-class activities having provided the background and most of the linguistic exercises necessary for such communication. Finally, it is hoped that the learners will use the capabilities developed in the classroom in their private lives outside of the class. Then, and only then, in the unprompted, highly motivated realm of real-world communication, can the student's behavior be considered true language.

II. THE TEACHER'S ROLE

General Instructions

As the instructor, you are a secondary influence for the learning of your students. The primary responsibility for learning rests with each student himself, for, as suggested earlier, it is assumed that he will learn Quichua no faster than he generates and tests his own hypotheses about the language. It is hoped that these materials and your instruction will make his task of arriving at and testing hypotheses considerably easier and more efficient.

The teacher's task, with respect to this course, will consist primarily of directing communication (the passing of meaning) in the target language. You should not be required to spend a great deal of time in meaning-void drills; the preparatory homework modules have been designed to take care of that need. All the questions you ask should involve real information (including established fiction), for this is the real business of learning.

In the teacher's situation, it often becomes necessary to clarify the meaning of an utterance or grammatical element in the target language. When possible, it is desirable that such explanation be given in the target language. However, when this course of action becomes difficult or unpractical the teacher should not hesitate to use Spanish or English as an index to meaning. We believe that it is far better for a student to learn the meaning of a Quichua utterance through his native language than it is for him to use that utterance without knowing what it means.

Using the materials

Materials have been written as the classroom microwave cycles. Each of these cycles contains a micro-dialogue and subsequent activities based upon the pattern of this dialogue. A typical cycle will contain the following kinds of activities:

1. Model
2. For Repetition
3. For Response
4. Personalized Questions
5. Controlled Conversation
6. Interpreting
7. Activities and Coping Situations

The purpose and operation of each of these is briefly explained below.

Model

Here the basic pattern or microwave of the cycle is presented for inspection and analysis.

For Repetition

A series of facts are established, based upon the model dialogue. These facts form a conversational base of real information with which the students may work.

For Response

This exercise asks questions about the facts already established in the repetition phase. It is important that the students answer these questions truthfully (according to the facts already presented) or they will be dealing with something unreal. Impress upon them that it is important to think of the meaning of what they are saying at this point rather than simply manipulating surface structures.

Personalized Questions

This exercise is designed to apply principles of a given cycle to the personal real world of the students. Only a few questions are given. . . it is assumed that you will create others, especially since you will know more about the personal lives of your students than any set of preformed materials possible could. Anytime the students want to take off on a question and talk, this, of course, is ideal. Keep them concentrating on meaning rather than sound.

Controlled Conversation

The principal advantage of this exercise stems from the fact that the students ask questions and complete an exchange of information among themselves. Moreover, the instructions are given within the target language.

Interpreting

This exercise also requires the students to interact among themselves rather than solely with the teacher. It also has the added advantage of being relatively unprompted, since the students must work from a meaning given in English rather than from Quichua words.

Example:

A. (Name), where are you going?

B. (Shuti), maymantah rijurgi?

Question B actually gives the student a large part if not most of the information which he needs to answer the question (i.e. -man, ri, ju, ...). Hence this exercise is not preparing the student for a real life situation where he is not given previous information to aid him in his response. Question A gives no such information, only the meaning which the student is to work with.

For this reason the Interpreting Exercises should be very valuable in evaluating whether or not the students have mastered the top level behavior of each unit, i.e. generating Quichua sentences from a semantic structure (meaning) in their minds.

One final suggestion for this activity. Throw in items quite often which are unrelated to the material of that specific microwave cycle but which were presented in some earlier cycle or unit. Again, this makes the conversational situation more like the real world because in the real world, the student answers whatever inquiries are directed to him, not just inquiries which are directly related to the content he has been studying for the last 45 minutes!

Example: You are working on a cycle in unit 6 which involves the future tense. You could ask for some real information in a past tense situation as one of the Interpreting items, and the student performing the exercise would then have to deal with something which he had not been patterned to respond to during the whole cycle. It is suggested that such exercises will be extremely valuable to him, for this is what he must do when he uses language in the real world.

Activity

These exercises are essentially conversational situations where an emphasis should be placed on communication and passing of real information from one person to another, not on the correctness or grammaticalness of the students' speech.

Coping Situation

This is a special kind of activity where each student is placed in a hypothetical real-world "problem situation" and must linguistically get out of that situation any way he can. If he has to get some kind of information across to a native or obtain some kind of information from a native, then he will perform that task in the best way he can, using whatever language capabilities he may possess. You, as the teacher, should normally take the role of one of the natives with whom the student must deal in his situation. Then he will have access to the same calibre of listener that he would have in the actual real-world counterpart of his situation.

The coping situations are usually quite unrelated (content-wise) to the particular unit in which they occur. This is to assure that the student's responses will be essentially un-prompted, like it would be in the corresponding real-world situation.

Before you teach a given unit in the classroom, you should always check the Specific Instructions to the Teacher. These are found in the next section of this handbook, and will explain details about any visual aids you may need, etc., as well as suggestions about teaching each of the cycles of that unit. You may also find it valuable to check the section of this handbook entitled Unscheduled Activities and employ some of the techniques explained there in your instruction as you see fit.

One final suggestion. If your students do not utilize and expand upon the knowledge and capabilities learned in the classroom when they are outside the classroom situation (e.g. eating, sleeping, Saturdays,) this course will benefit them little. It is suggested that some kind of program be initiated to motivate the students to speak Quichua as much as possible in their daily lives; to wrestle with the language, communicate with it, get disgusted with it, find joy in it, marvel at it's beauty, and long to master it. Then they will learn, and Quichua will become exciting to both you and them.

III. UNSCHEDULED ACTIVITIES*

Activities which are not strictly scheduled in the program of instruction are frequently needed for change of pace or change of focus. Many language teachers have felt that such unscheduled activities as "free conversation" at the end of a lesson are often the most stimulating and productive activities of all. On the other hand, "free conversation" can become dull and unproductive when it repeatedly harks back to questions like "What did you do last night, Joe?"

A number of suggestions are given below which can aid in squeezing more value out of spare chunks of class time at any time of the day when a change is in order--not just at the very end of the lesson. An index here may facilitate locating them.

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* The activities described below are taken from various sources and have all been used successfully in Peace Corps and other intensive language training programs.

Impromptu Mini-Narrative and the "Fresh Kill" Psychology

General

Used sparingly, this can be one of the most enjoyable and productive classroom activities. It has the advantage of being an "unstructured and uncanned" activity to which the students contribute first the selection of a topic, then the "stalking and killing of the prey." From the excitement of the chase to the enjoyment of its fruits, there is a feeling that this activity is extracurricular.

Purpose

Impromptu mini-narratives provide excellent opportunity for student initiative. Since the vocabulary is not restricted to that presented in the written course materials, students are forced to use Quichua in order to learn Quichua. The students' goal is to assimilate the passage so that its contents--its words and structures will be available to him for future use.

Description

Phase I. The instructor talks without preparation for thirty seconds about a topic given him at the moment by the students (or planned beforehand by the instructional staff). The topic chosen should be treatable in a few short sentences; it may touch on many different areas.

1. Quichua life. (Tell something about their marriages.)
2. Descriptive. (Describe a loom) or show and tell how to card wool.
3. Personal experience. (Tell how you got this job.)
4. Opinion. (What do you think of drinking?)
5. Miscellaneous. (Tell how to start a car.)
6. News. (Relate a current event.)
7. History. (Recount an historic event.)

In Phase 1, students concentrate on achieving "global" understanding, i.e. following the main points and grasping the gist of the narrative without fully understanding the details.

Phase 2. At the end of 30 seconds the instructor stops and then repeats the same thing again, trying not to add or leave out any ideas, although he may change some of the wording or even improve organization somewhat. Students concentrate on listening to more of the particulars. They may even jot down forms which are new to them. Optionally the students may request to hear the same piece once or even twice more.

Phase 3. After the students have heard a text three or four times, they should work with it according to some well-defined procedure. One such procedure is the following:

1. Students ask questions in the target language, in order to clarify the meanings of new words.
2. Instructor asks questions in the text, trying to ask in such a way that the students will give the right answer on the first try. The first questions may suggest alternative answers, so that the student can reply by simply repeating part of what he has just heard: Q. Did he go home, or to the market? A. (He went) to the market . As the student answers the questions, he is reproducing parts of the original text.
3. Students take turns in telling things that they remember from the text. They are still reproducing parts of the text, but now the parts may be longer, and there is no question from the teacher to suggest form or content.
4. Students try to retell the entire original in their own words, until one of them can do it with no mistakes. Then they try to tell it in the length of the time that the instructor used, still without mistakes.
5. Students write the text down, either by dictation or from memory, and read it back. Now they have a permanent record of the text, for later review.

If the topic area chosen is particularly relevant to the interests of the students, a second narrative, overlapping the first topic, might follow at this point.

Microtexts

Description

Very similar to the impromptu mini-narrative, microtexts begin with a short written text instead of an impromptu narrative. For an English example, take the following target text.

> 'In 1919, under the post-World War I Treaty of Saint Germain, the Italian frontier was established along the "natural" and strategic boundary, the Apline watershed.'

This sentence is neither extremely long nor extremely complicated, but it is still too long and complicated to be manageable for any but advanced students. If it is to serve as the basis for drills, it may be broken up into very short, very simple sentences that use the same vocabulary to say the same thing:

> The nations signed the Treaty of St. Germain.
>
> The treaty was signed in 1919.
>
> The treaty was signed after World War I.
>
> The treaty established the frontier of Italy.
>
> The frontier followed a strategic boundary.
>
> Some people said the boundary was natural.
>
> The boundary was the Alpine watershed.

If, on the other hand the text is to be used for comprehension and as a general model for writing, these very short sentences may be recombined into a more graceful version which is still much easier than the original.

> The Treaty of St. Germain, which was signed in 1919 after World War I, established the frontier of Italy. The boundary that the frontier followed was the Alpine watershed. This was a strategic boundary, and some people said that it was also a natural one.

With each text, the student's goal is to assimilate it, so that its contents--its words, and the structures that they exemplify--will be available to him for future use. Before he can assimilate it, he must digest it, and before food can be digested it must be chewed. Just how long digestion will take, and just how much chewing is necessary of course depend on each student's ability and on his prior knowledge of the target language. Nevertheless, with beginning students the teacher will want to supply a certain amoung of 'apparatus,' the purpose of which is to chop the text up so that the process of mastication can begin.

Directed Topical Conversation

Students are asked to engage the teacher or (preferably for more student involvement) a study partner in conversation directed around a specific topic. For example (beginning with topics students can handle quite early):

Manage either side of greeting routines, asking typical questions like "What's new?" "Where've you been?" "How's the family," "What are you doing?" etc.

A. Give essential statistics about yourself: name nationality, occupation, hobbies, birthdate, age, address, telephone number, etc.

B. Ask interviewer a series of questions about himself.

Give essential statistics about your immediate family: names and relationships of members, father's and mother's occupation, age, conspicuous possessions (e.g., car, house, etc.), family income, where brother and sisters are, etc.

Ask the interviewer a series of questions about your own family to see if he can recall the data you gave him. Then ask him similar questions about his own family.

Describe some of the major features on a map in the class.

Describe some of the major features in a picture in the class.

Give a chronological description of your usual day's ten or so major activities (in present tense), then of your activities last Sunday, then of your usual Sunday activities back home before you came here, and finally of what you will be doing next Saturday.

Tell about the life of some famous person who is now dead. Among other things, express your opinion about the person.

Other topics: weather

sports

travel

relative merits of institutions

cultural comparisons

Interpretation

Students are divided into groups of three. In each group one is assigned as English speaker, one as bilingual interpreter, one as Quichua audience. The English speaker gives an impromptu talk on some subject, pausing intermittently for the interpreter to relay the message in Quichua to the audience. (The speaker should be told to keep it simple--more or less in range of the interpreter's capabilities). After a set time (2 or 3 minutes) roles are switched. The instructor monitors the groups and supplies translation help when requested.

Interpreting can also be done with one capable student interpreting an English talk into Quichua in front of the class.

News Commentary

When there is some news of interest to the class the teacher may invite one or more students to comment on it in various ways.

Picture of Map-Directed Discourse

Almost any picture or map provides context for some kind of discourse, and of course visual context provides an excellent means of vocabulary expansion. Individual students may be requested to prepare a short "lecture" based on a map or other visual display, or the instructor may give a brief lecture, using the display to clarify new vocabulary.

Role Playing

Role playing where one or more students are assigned to take part in improvising a situation dialog or minidrama, given only a suggestion or outline to guide them is well known as a stimulating and productive activity.

As an example:

A meets B who looks pale.
B explains that he ate raw fish at the hotel restaurant the night before and got indigestion.
A asks if he went to see a doctor.
B says no, he went to a drug store and bought some medicine.
A asks if he got better after taking the medicine.
B says no he didn't but he drank some milk and after that felt better.

Task Assignment

Students are assigned different tasks to perform which require the use of Quichua. One task might be asking some member of the instructional staff for something (like a nickel loan to buy some gum, or permission to use the telephone for an emergency call). Of course the staff member should use the opportunity to draw the student into further use of thelanguage. Another task might be to find out about some aspect of Quichua culture by interviewing a native Indian (in Quichua, or course).

Activities such as these involve the student in conversation where real information is the object. Of course opportunity for this kind of communication should be managed as frequently as possible.

Shock Questions

Description

On many issues most Americans can be predicted to hold strongly to one position or another: racism, narcotics, morality, supposed facts of U.S. history, etc. These provide the ammunition for shock questions. Shock questions are questions gauged to startle or shock a listener into a mood to argue, defend his position, or set the speaker straight. For example,

1. Is it right to kill people in war?
2. Why was the atomic bomb dropped on innocent people in Japan?
3. Are you a racist?
4. Etc.

When to Use

Shock questions should not be over-used or they lose their punch. They are best used perhaps for a sudden change of pace, for example, when the students appear tired or lacking motivation. Use these questions as early in the course as the students can cope with them.

Note: Be prepared to have your question turned back to you for your answer.

Opinion Questions

Description

Similar to shock questions but less dramatic, opinion questions are aimed at getting students to think and express their opinion on a matter. Following are a few sample questions.

1. Could World War II have been won in a short time without dropping the A-bomb?
2. Does religion offer an answer to today's problems.
3. What are some of the most urgent problems of our time?
4. What is your position on capital punishment (labor unions, welfare reform, etc.)?

When to Use

Opinion questions, like shock questions are excellent for a sudden change of pace. Although it is clear that the expression of one's opinion on a matter is often a difficult and involved process, the use of opinion questions should not be postponed until the students are thought to be able to give an extensive answer.

In order to actively involve more than one student at a time in this, the instructor could write the question on the board and assign students to discuss it with their study partners.

Slow-Motion Sportscasting

To give a blow-by-blow account of a boxing match or report on ongoing action of a futbol game in Quichua would be beyond the capacity of most non-native speakers of the language. However, fairly early in his training the student should learn to describe action sequences--at least if they are slowed down enough.

An interesting activity of this type might be, for example, to describe slow-motion action sequences such as serving a tennis ball, swinging a bat, or aiming a gun.

Narration of Slides, Movie Sequences

Students are shown a series of 4 to 8 slides and listen to the instructor's bried (5-10 seconds) accompanying narrative. Then the same slides are shown in the same sequence and students take turns narrating. Scrambling the sequence or even putting some slides in upside-down or sideways may add to the challenge and enjoyment.

A similar activity with a short movie clip or film-strip can serve the same purpose.

Free Conversation

Actually, for motivation, it's hard to beat varied free conversation, particularly if students are free to initiate it around what they are interested in.

UNIT 1

OBJECTIVES — The student will be able to do the following in Quichua:

I. Given: Any object for which the student does not know the Quichua name.

Behavior: Discover the name of that object from a native speaker.

II. Given: Any object

A. for which the student has a hypothetical name(s) in mind whose validity he wants to prove or disprove; or

B. for which he knows the name in Quichua and wants to see if someone else knows it.

Behavior: Ask one of the following types of questions about that object (as required by the situation):

A. Kayka librochu ?

B. Chayka librochu o cuadernochu ?

C. Kaypash librochu ?

D. Kayka nachu libro ?

E. Imatah chayka ?

III. Given:

A. Any object for which the student knows the Quichua name.

B. One of the questions (of objective II) in spoken form.

Behavior: Respond appropriately with one of the following response types:

A. Kayka libromi.

B. Ani, chayka libromi.

C. Naj chayka lapizmi.

D. Naj kayka na librochu.

UNIT 1 - CYCLE 1

Model

Kayka libromi.	This is (a/the) book.

Observations and notes on structure

kay	ka	libro	mi
this	minor focus (mf)	book	major focus (MF)

1. In the surface structure of this sentence there is no verb equivalent to ser or to be. There is no indicator of tense nor of action, process or state of being.

2. The suffix -mi marks libro as the neclear part of the sentence structure. (Note below that -mi may optionally be left out of the surface structure of such a sentence.)

3. The suffix -ka marks kay as a subject or topic, functionally a peripheral part of this sentence structure.

For Repetition

1.	Kayka libromi.	This is a book.
2.	Kayka libro.	This is a book.
3.	Kayka papelmi.	This is a piece of paper.
4.	Kayka lapizmi.	This is a pencil.
5.	Kayka tisami.	This is a piece of chalk.
6.	Kayka kulkimi.	This is money.

CYCLE 1 (Continued)

7. Kayka cuadernomi. This is a notebook.

8. Kayka cuaderno. This is a notebook.

Activity

Students will identify several objects by giving the names of those objects in Quichua in the following sentence structure: Kayka _____mi. (libro, lapiz, tisa, papel, kulki, cuaderno)

UNIT 1 - CYCLE 2

Model

Question

A. Imatah chayka? B. Chayka imatah?	What is that?

Answer

A. Chayka pungumi. B. Pungumi chayka	That is a door.

Observations

ima	tah	chay	ka
what	question marker (QM)	that	minor focus (mf)

1. Observe that the elements in the two question models and in the two answer models can change places. There is only a stylistic difference between one order and the other.

For Repetition	For Response
1. Chayka pungumi.	Imatah chayka?
2. Chayka ventana.	Chayka imatah?
3. Chayka mesami.	Kayka imatah?

CYCLE 2 (Continued)

4. Chayka pirkami.	Imatah kayka?
5. Chayka micha.	Imatah chayka?

Personalized Questions

1. Chayka imatah?
2. Imatah chayka?
3. Kayka imatah?
4. Imatah kayka?

Controlled Conversation

1. Fred, tapuy Johnta "Imatah kayka."

   Fred: John, imatah kayka.
   John: Kayka libromi.

2. Dick, tapuy patya "chayka imatah."

   etc.

Interpreting

John, ask Fred what that is.

John: Chayka imatah?
Fred: Chayka pungumi.

CYCLE 2 (Continued)

Activity

Students select objects around the room which they are interested in knowing the names for. In groups of two, they will then ask each other or the teacher what those objects are. The teacher will supply names when asked with a legitimate Quichua question.

UNIT 1 - CYCLE 3

Model

Kayka librochu? Ari, chayka libromi. Na, chayka cuadernomi.	Is this a book? Yes, that is a book. No, that is a notebook.

Observations

Kay	ka	libro	chu
this	mf	-	yes/no question marker

1. Both -tah and -chu are suffixes which mark a sentence as a question--hence they are called QUESTION MARKERS. (Henceforth we will abbreviate them QM-1 and QM-2 respectively.) The difference is as follows:

    (a) -chu (QM-2) is used to elicit a response beginning with ari (yes) or na (no).

    (b) -tah (QM-1) is used to elicit any other kind of response.

For Repetition	For Response
1. Kayka libromi.	Chayka librochu? Ar, chayka libromi.
2. Chayka pungumi.	Chayka ventanachu? Na, chayka pungumi.
3. Chayka kulki.	Imatah kayka? Chayka kulkimi.

CYCLE 3 (Continued)

4. Kayka ventanami.	Chayka ventanachu? Ari, chayka ventanami.
5. Kayka papel.	Chayka imatah? Kayka papelmi.
6. Chayka michami.	Chayka lapizmi? Na, chayka michami.

Personalized Questions

1. Kayka librochu?
2. Chayka punguchu?
3. Chayka lapizchu?
4. Imatah chayka?
5. Kayka imatah?
6. Kayka borradorchu?

Controlled Conversation

1. Sr. (name), tapuy Sr. (name) michachu chayka.
2. Sr. (name), tapuy Sr. (name) mesachu kayka.
3. Sr. (name), tapuy payta imatah chayka.

Interpreting from English

1. John, ask Fred if that is a pencil.
2. Dick, ask Joe if this is a piece of chalk.

UNIT 1 - CYCLE 4

Model

Kayka maquinachu o autochu?	Is this a train or a car?
Chayka automi.	That is a car.

Observations

kay	ka	maquina	chu	o	auto	chu
this	mf	train	QM-2	or	car	QM-2

Observe that -chu is used on the noun before and the noun after the coordinating conjunction (which is borrowed from Spanish, as you might have guessed).

For Repetition	For Response
1. Kayka wasimi.	Kayka iglesiachu o wasichu?
2. Kayka automi.	Kayka autochu o maquinachu?
3. Kayka iglesia.	Imatah kayka?
4. Kayka maquina.	Kayka maquinachu?
5. Kayka libromi.	Kayka cuadernochu?
6. Kayka cuadernomi.	Kayka imatah?

CYCLE 4 (Continued)

Personalized Questions

1. Chayka librochu?
2. Kayka maquinachu o autochu?
3. Imatah chayka?
4. Chayka punguchu o ventanachu?
5. Kayka maquinachu?
6. Kayka imatah?
7. Kayka kulkichu o yakuchu?
8. Chayka librochu o cuadernochu?

Controlled Conversation

1. John, tapuy Fredta chayka iglesiachu or wasichu.
2. (Name), tapuy payta imatah chayka.
3. (Name), tapuy (name) ta maquinachu kayka.
4. (Name), tapuy (name) ta wasichu kayka.

Interpreting from English

1. (Name), ask (name) if this is a book or a notebook.
2. (Name), what is this?
3. (Name), see if (name) knows whether this is a car or a train.
4. (Name), ask (name) if this is a pencil.
5. (Name), ask (name) what this is.

UNIT 1 - CYCLE 5

Model (affirmative)

Kayka wasimi.	This is a house.
Chaypash wasimi.	That also is a house.

Observations

chay	pash	wasi	mi
	'also' (anterior focus: AF)	house	MF

Pash usually translates as also, but it might best be described as focusing the present referent to the one just preceding.

Activity

Students will indicate two identical objects in succession and state:

Kayka _____mi.

Chaypash _____mi.

(lapiz, lapicero, libro, ventana, cuaderno, micha. . .)

CYCLE 5 (Continued)

Model (negative)

Kayka na wasichu.	This is not a house.
Chaypash na wasichu.	That also is not a house. (That isn't a house wither.)

Observations

kay	ka		wasi	chu
this	mf	negative head particle	house	negative tail suffix

A negation is formed with na and -chu surrounding the element to be negated. (Much like ne -- pas in French.)

For Repetition	For Response
1. Chayka wasi. (That is a house.)	Imatah kayka?
2. Chaypash wasimi. (That is also a house.)	Kaypash wasichu?
3. Chayka iglesiami. (That is a church.)	Kayka iglesiachu?
4. Chaypash iglesiami. (That is a church, too.)	Kaypash iglesiachu?
5. Chayka na iglesiachu. (That isn't a church.) Chayka wasimi. (That is a house.)	Kaypash iglesiachu?

CYCLE 5 (Continued)

6. Chayka automi. (That is a car.)	Kayka maquinachu o autochu?
7. Chaypash automi. (That is also a car.)	Kaypash autochu?
8. Chayka na autochu. (That isn't a car.) Chayka maquinami. (That is a train.)	Kaypash autochu?

Personalized Questions

1. Chayka librochu?
   Chaypash librochu?
2. Imatah chayka?
   Chaypash cuadernochu?
3. Kayka imatah?
4. Chayka wasichu o iglesiachu?
5. Chaypash wasichu?
6. Chaypash wasichu?
7. Chaypash wasichu?
8. Kayka lapizchu?
9. Imatah chayka?
10. Chaypash camisachu?
11. Kaypash camisachu?
12. Chayka zapatoschu?
13. Chaypash zapatoschu?

CYCLE 5 (Continued)

Controlled Conversation

1. (Name), tapuy (name) ta chayka librochu.
2. (Name), tapuy (name) ta chaypash librochu.
3. (Name), tapuy (name) ta chaypash librochu.
4. (Name), tapuy (name) ta chayka librochu o cradernochu.

Interpreting from English

1. (Name), ask (name) if this is a train.
2. (Name), ask (name) if this is also a train.
3. (Name), ask (name) if this is a car or a train.
4. (Name), ask (name) what that is.

UNIT 1 - CYCLE 6

Model

Kayka nachu burro ? Ari, chayka burromi. Na, chayka na burruchu.	Isn't that a burro ? Yes, that is a burro. No, that isn't a burro.

Observations

kay	ka	na	chu	burro
this	mf	negative head	QM-2	burro

A negative yes/no question is formed by using nachu, a comgination of na (negative head particle) and -chu (QM-2).

For Repetition	For Response
1. Kayka mulami.	Chayka nachu mula ?
2. Kayka burromi.	Chayka burruchu ?
3. Chayka na burrochu.	Kayka nachu burro ?
4. Kayka alku.	Imatah chayka ?
5. Kayka misimi.	Chaypash alkuchu ?
6. Chayka na misichu.	Kaypash misichu ?
7. Kayka alku.	Chayka alkuchu o misichu ?

CYCLE 6 (Continued)

Personalized Questions

1. Chayka nachu wasi?
2. Kayka alkuchu?
3. Imatah chayka?
4. Kayka burrochu o mulachu?
5. Kaypash nachu mula?
6. Kayka librochu?
7. Chaypash cuadernochu?
8. Chayka nachu pungu?

Controlled Conversation

1. (Name), tapuy (name) ta imatah chayka.
2. (Name), tapuy payta chayka alkuchu o misichu.
3. (Name), tapuy (name) ta chayka nachu iglesia.
4. (Name), tapuy (name) ta chaypash iglesiachu.

Interpreting from English

1. (Name), is this a book?
2. (Name), ask (name) if this is a donkey or a mule.
3. (Name), ask (name) if this is a donkey (mule) too.
4. (Name), ask (name) if that is a door.
5. (Name), ask (name) if that isn't a window.

CYCLE 6 (Continued)

6. (Name), ask (name) what this is.

Activity

1. The teacher indicates several of the objects presented thus far, (chalk, shirt, picture of a dog. . .). Then he asks one of the following questions about each object as it is presented and selects a student to respond in Quichua.

   A. Imatah kayka?

   B. Kayka ________ chu?

   C. Kayka ________ chu o ________ chu?

2. The teacher presents some objects for which the names have not been given before. (hand, ring, hair. . .) The students (using only Quichua) must discover the names of these objects.

3. More unknown objects are presented. The students ask as many different kinds of questions about each object as they can and the teacher answers all their questions with real information.

UNIT 2

OBJECTIVES

The student should be able to do the following in Quichua:

I. Given: A semantic structure (idea) in the student's mind which corresponds to any one of the following structures (or any combination of them):

A. An action or activity which the student or someone else does habitually.

B. An action or activity which the student or someone else performed at some specific time in the past.

C. An action where an agent does something to a patient (transitive).

D. An action in which some location is specified.

Behavior: Effectively express that idea in a spoken Quichua utterance.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

To the Student: The meaning of the objective above may not be readily transparent to you. Therefore, a word of explanation is in order. Basically, this kind of objective is based upon a given philosophy of language; namely, that language is a process which transfers thought into vocal sound. We want your top level language behavior to be this kind of behavior. Thus, when you have a certain kind of thought structure, we want you to be able to generate that thought into spoken Quichua, given that you are familiar with the necessary vocabulary. You will see more objectives of this type in later units.

II. Given: A conversational situation.

Behavior: Discover the following information about some real event which happened in the past:

A. Exactly what happened.

B. Where it happened.

C. Who did it.

Condition: The student controls the necessary vocabulary to comprehend this event.

Criteria: The student will be able to use both -chu and -tah questions to solicit this information.

III. Given: A conversational situation.

Behavior: Explain the following information about himself or a friend:

A. Where he lives or works.

B. What he eats or buys regularly.

C. Where he lived or worked previously; what he ate or bought yesterday.

IV. Given: A conversational situation.

Behavior: Discover the names of other people and identify himself to them.

UNIT 2 - CYCLE 1

Model

Pitah payka?	Who is that?
Payka Robertomi.	He's Roberto.

Observations

pi	tah	pay	ka
who	QM-1	he or she	mf

For Repetition

1.	Payka Robertomi.	He's Roberto.
2.	Chayka Mariami.	That's Maria.
3.	Kayka Tomasmi.	This is Thomas.
4.	Payka Luisa.	She's Luisa.

For Response

1. Pitah payka?
2. Pitah chayka?
3. Kayka Tomaschu?
4. Payka Mariachu o Luisachu?
5. Chayka Tomaschu o Robertochu?

CYCLE 1 (Continued)

Personalized Questions

1. Pitah payka?
2. Pitah chayka?
3. Pitah kayka?
4. Payka Bobchu?
5. Payka Fredchu o Tomchu?
6. Payka nachu Bob?

Controlled Conversation

1. (Name), tapuy (name)ta pitah payka.
2. (Name), tapuy (name)ta chayka Fredchu.
3. (Name), tapuy (name)ta payka Johnchu o Tomchu.

Interpreting

1. (Name), ask (name) who that (pointing to someone) is.
2. (Name), ask (name) if that is John or Tom.
3. (Name), ask (name) if he (pointing to a third person) is Tom or Fred.

UNIT 2 - CYCLE 2

Model

Pitah kangi? Ñukaka Ricardomi kani.	Who are you? I'm Ricardo.

Observations

pi	tah	ka	ngi
who		to be	verb suffix marking second person (referred to as 2P)

ñuka	ka	ka	ni
I		to be	verb suffix marking first person (referred to as 1P)

1. Compare: kani "soy"
kangi "eres"

2. As in Spanish, the subject pronoun may be deleted in the surface (spoken) structure: (yo) soy
(tu) eres

3. The singular pronouns are:

ñuka	I
kan	you
pay	he or she

4. Notice that the verb is used with the first and second person (Pitah kangi? Ricardomi kani.), but not with the third person (Pitah payka? Payka Ricardomi.).

For Repetition

1.	Ñukaka Napoleonmi kani.	I'm Napoleon.

CYCLE 2 (Continued)

2.	Ñukaka Geronomomi kani.	I'm Geronomo.
3.	Ñukaka Pocahantasmi kani.	I'm Pocahantas.
4.	Ñukaka Colonmi kani.	I'm Columbus.
5.	Ñukaka Atawalpami kani.	I'm Atawalpa.

For Response

1. Pitah kangi?
2. Pitah kayka?
3. Pitah payka?
4. Pocahantaschu kangi?
5. Atawalpachu o Geronomochu kangi?
6. Payka Colonchu o Pocahantaschu?
7. Nachu Napoleon kangi?

Personalized Questions

1. Pitah kangi?
2. Pitah payka?
3. Bobchu kangi?
4. Tomchu kangi?
5. Nancychu o Mariachu kangi?
6. Nachu Alfredo kangi?
7. Kayka Fredchu o Johnchu?

CYCLE 2 (Continued)

8. Paypash Fredchu?

Controlled Conversation

1. (Name), tapuy (name)ta pitah payka.
2. (Name), tapuy (name)ta pitah chayka.
3. (Name), tapuy payta payka Tomchu o Fredchu.
4. (Name), tapuy payta Bobchu payka.
5. (Name), tapuy payta imatah chayka.

Interpreting

1. (Name), find out what that pupil's name is.
2. (Name), ask Mr. ______ if his name is Bob or Tom.
3. (Name), ask (name) what my name is.
4. (Name), ask him what his name is.

Activity

Each student will select a fictitious name for himself. Then students will take turns asking questions to find out the names of the other members of the class. They may ask a person directly for his name, or they may ask a third person indirectly. The objective is to see if each student can learn the "names" of the other members of the class and remember them.

UNIT 2 - CYCLE 3

Model

Maypitah kulkika?	Where is the money?
Mesapi.	On the table.

Observations

may	pi	tah	kulki	ka
where	at on in	QM-1	money	mf

1. Note that -pi (on, at) is a suffix, whereas "pi" (who) is a root.

2. As we would expect by now, the verb (to be) is unexpressed in the surface structure of this sentence.

3. The major focus marker has been dropped from the surface structure of the answer. Otherwise we would have "mesapimi."

For Repetition

1.	Chay kulkika mesapi.	That money is on the table.
2.	Kay runaka wasipimi.	This Indian is in the house.
3.	Juanka escuelapimi.	Juan is at school.
4.	Ñukaka kaypimi kani.	I'm here.
5.	Camisaka cuartopi.	The shirt is in the bedroom.

CYCLE 3 (Continued)

For Response

1. Maypitah kay runaka?
2. Juanka escuelapichu?
3. Maypitah kangi?
4. Maypitah kulkika?

Activity

Students will take turns asking each other about the location of objects in the room. Each time they have a turn they ask one question to a particular student and he answers it.

Example: Student 1 - Maypitah ventanaka?

Student 2 - Ventanaka pirkapimi.

UNIT 2 - CYCLE 4

Model

Maypitah mikun payka?	Where does he eat?
Kaypimi mikun.	He eats here.
Maypitah mikungi kanka?	Where do you eat?
Wasipimi mikuni.	I eat in the house.

Observations

Maypitah	miku	n	pay	ka
	eat	verb suffix 3d person 3P	he she	
Maypitah	miku	ngi	kan	ka
		2P	you	

1. The pronoun may be dropped in the surface structure.

   Compare: Maypitah mikungi kanka?
   Maypitah mikungi?

2. Compare:

mikuni	(I) eat
mikungi	(You) eat
mikun	(He) eats

3. The question asks "where" (maypitah). The element in the next sentence which directly answers that question is "kaypi" (here). Thus, "kaypi" receives the major focus in the answer (kaypimi).

For Repetition

1.	Johnka kaypi mikun.	John eats here.

CYCLE 4 (Continued)

2. Fredka wasipi mikun.	Fred eats in the house.
3. Tomka mikun cafeteriapi.	Tom eats in the cafeteria.

For Response

1. Maypitah mikun Johnka?
2. Tomka cafeteriapichu mikun?
3. Maypitah mikungi kanka?
4. Fredpash wasipichu mikun?
5. Tomchu o Fredchu mikun wasipi?
6. Wasipichu mikungi?
7. Maypitah mikun payka?
8. Pitah wasipi mikun?

Personalized Questions

1. Maypitah mikungi?
2. Maypitah mikun payka?
3. Kanka wasipichu mikungi?
4. Payka plazapichu mikun o cafeteriapichu mikun?
5. Maypitah mikun Johnka?
6. Pitah payka?
7. Pitah kangi?
8. Imatah chayka?

CYCLE 4 (Continued)

Controlled Conversation

1. (Name), tapuy (name)ta maypitah mikun.
2. (Name), tapuy (name)ta maypitah mikun Johnka.
3. (Name), tapuy (name)ta wasipichu mikun.
4. (Name), tapuy (name)ta payka cafeteriapichu mikun o wasipichu mikun.
5. (Name), tapuy (name)ta pitah chayka.

Interpreting

1. (Name), ask (name) where he eats.
2. (Name), ask (name) where Fred eats.
3. (Name), ask (name) if he eats at home.
4. (Name), ask (name) if Nancy eats in the cafeteria or at home.
5. (Name), ask (name) if that is a door or a window.

UNIT 2 - CYCLE 5

Model

Maypitah randin payka ? Plazapimi randin. Maypitah randingi ? Ñukaka mercadopimi randini.	Where does he buy (things) ? He buys (them) in the plaza. Where do you buy ? I buy at the market.

Observations

may	pi	tah	randi	n	pay	ka
			to buy	3P		

1. The verb "to buy" does not take an object here; what is being bought is not specified. We are referring merely to the act of doing some buying.

For Repetition

1.	Juanka plazapimi randin.	John buys (things) at the plaza.
2.	Juanka cafeteriapimi mikun.	John eats in a restaurant.
3.	Juanka fabricapimi trabajan.	John works in a factory.

For Response

1. Maypitah randin Juanka ?
2. Payka fabricapichu trabajan ?
3. Maypitah mikun ?
4. Restaurantepi mikunchu ?

CYCLE 5 (Continued)

5. Juanka plazapichu randin o restaurantepichu randin?
6. Payka mikunchu o trabajanchu fabricapika?
7. Juan, maypitah randingi?
8. Trabajangichu plazapi?
9. Kanka plazapichu mikungi o restaurantepichu mikungi?

Personalized Questions

1. Maypitah randingi?
2. Maypitah mikun Fredka?
3. Fabricapichu trabajangi o kaypichu trabajangi?
4. Payka restaurantepichu mikun?
5. Kanka randingichu o mikungichu restaurantepika?
6. Trabajangichu?
7. Maypitah randin payka?
8. Pitah na trabajan?
9. Maypitah trabajangi, fabricapi o kaypi?

Controlled Conversation

1. (Name), tapuy (name)ta maypitah randin payka.
2. (Name), tapuy (name)ta restaurantepichu mikun o wasipichu mikun.
3. (Name), tapuy (name)ta maypitah trabajan (name)ka.

CYCLE 5 (Continued)

4. (Name), tapuy (name)ta pitah randin plazapika.

Interpreting

1. (Name), ask (name) where he works.

2. (Name), ask (name) if he eats at home.

3. (Name), ask (name) where (name) works.

4. (Name), ask this fellow what his name is.

5. (Name), ask (name) who works in the restaurant.

UNIT 2 - CYCLE 6

Model

Imatatah randingi plazapi? Ñukaka papatami randini. Imatatah randin payka. Payka aychatami randin.	What do you buy at the plaza? I buy potatoes. What does he buy? He buys meat.

Observations

ima	ta	tah	randingi plazapi?
what	verb object marker (vom)	QM-1	

Ñukaka	papa	ta	mi	randini.
	potatoes	vom	MF	

1. The suffix -ta is always used to mark the object of a verb. In the first sentence, "ima" is the object of "randi"; in the other one, "papa" is the object of "randi."

2. The question asks "What?" Thus the major focus in the answer falls on the word "potatoes" (papatami), which is the direct answer to the question "What?"

For Repetition

1.	Luiska randin papata plazapi.	Luis buys potatoes at the plaza.
2.	Luiska mikun papata restaurantepi.	Luis eats potatoes in a restaurant.
3.	Luiska randin aychata mercadopi.	Luis buys meat at the market.

CYCLE 6 (Continued)

For Response

1. Imatatah randingi?
2. Imatatah mikun Luiska restaurantepika?
3. Imatatah mikungi kanka?
4. Pitah randin aychata?
5. Maypitah mikun aychata?
6. Mariaka papatachu randin?
7. Maypitah randingi papata?

Personalized Questions

1. John, maypitah mikungi?
2. Imatatah randingi mercadopi (store)?
3. Imatatah mikun Johnka?
4. Kaypichu trabajangi?
5. Maypitah kawsan payka?
6. Pitah kangi?
7. Maypitah mikungi?
8. Aychatachu mikun Fredka?
9. Maypitah randingi papata?
10. Imatatah randingi kanka?
11. Payka mikun fabricapi?
12. Mikunatachu mikungi (food)?

CYCLE 6 (Continued)

Controlled Conversation

1. (Name), tapuy (name)ta imatatah mikun.
2. (Name), tapuy (name)ta papatachu mikun.
3. (Name), tapuy (name)ta maypitah trabajan.
4. (Name), tapuy (name)ta imatatah mikun Tomka.
5. (Name), tapuy ñukata maypitah randini aychata.
6. (Name), tapuy (name)ta pitah randin lecheta mercadopi.

Interpreting

1. (Name), ask (name) what he buys at the store.
2. (Name), ask (name) where he eats.
3. (Name), ask (name) if he works here or at the factory.
4. (Name), ask (name) what Fred eats.
5. (Name), ask (name) what that is.

Activity

The students will explain, in as much detail as they can, what they eat during the day, and also where they eat each meal. The teacher will supply any word they want. The emphasis is on their communicating these facts.

UNIT 2 - CYCLE 7

Model A

Imatatah randirkangi kaynaka?	What did you buy testerday?
Ñukaka mikunatami randirkani.	I bought food.

Observations

Imatatah

randi	rka	ngi	kayna	ka
	past tense	2P	yesterday	

Ñukaka mikunatami

randi	rka	ni
	past tense	1P

1. The past tense for any verb is formed by inserting -rka as above.
2. The adverb "kayna" may be shifted to the beginning of the sentence:

Imatatah randirkangi kaynaka?

Kaynaka imatatah randirkangi?

For Repetition

1. Kaynaka ñukaka randirkani mikunata plazapi.
2. Kaynaka ñukaka trabajarkani fabricapi.

For Response

1. Imatatah randirkangi?

CYCLE 7 (Continued)

2. Maypitah trabajarkangi?

3. Mikunatachu randirkangi?

Interpreting

1. (Name), ask (name) what he bought yesterday.

2. (Name), ask (name) where he worked.

CYCLE 7 (Continued)

Model B

Imatatah randirka payka?	What did she buy?
Paypash mikunatami randirka.	She bought bread, too.

Observations

Imatatah	randi	rka	n ⟶ ∅	payka
		past tense	∅ = drops out	

The final -n (3d person) is dropped when the past tense suffix is added:

Present		Past
randini	⟶	randirkani
randingi	⟶	randirkangi
randin	⟶	randirka

For Repetition

1. Mariaka randirka mikunata mercadopika.
2. Juanka mikun aychata wasipika.

For Response

1. Imatatah mikun Juanka wasipika?
2. Mikunatachu randirka Mariaka?
3. Pitah mikurka aychatachu randirka.

CYCLE 7 (Continued)

4. Mariapash aychatachu randirka ?

5. Maypitah randirka mikunata ?

Personalized Questions

1. Maypitah trabajarkangi kaynaka ?

2. Kaynaka pitah mikurka papata ?

3. Maypitah randingi papata ?

4. Imatatah mikurkangi kaynaka ?

5. Kaypichu kawsangi ?

6. Pitah randirka kay libruta ?

7. Kaynaka papatachu randirka o lechetachu randirka ?

8. Kaypichu trabajangi ?

Controlled Conversation

1. (Name), tapuy (name)ta imatatah mikurka kaynaka.

2. (Name), tapuy (name)ta maypitah trabajan.

3. (Name), tapuy (name)ta aychata randirkachu.

4. (Name), tapuy (name)ta aychatachu randirka o lechetachu randirka.

5. (Name), tapuy (name)ta pitah mikun kaypi.

Interpreting

1. (Name), ask (name) what he ate yesterday.

CYCLE 7 (Continued)

2. (Name), ask (name) where he works.
3. (Name), ask (name) who ate potatoes yesterday.
4. (Name), find out if (name) used to work in a factory.
5. (Name), ask (name) who that is.
6. (Name), ask (name) if he eats meat.
7. (Name), ask (name) if he also eats meat.

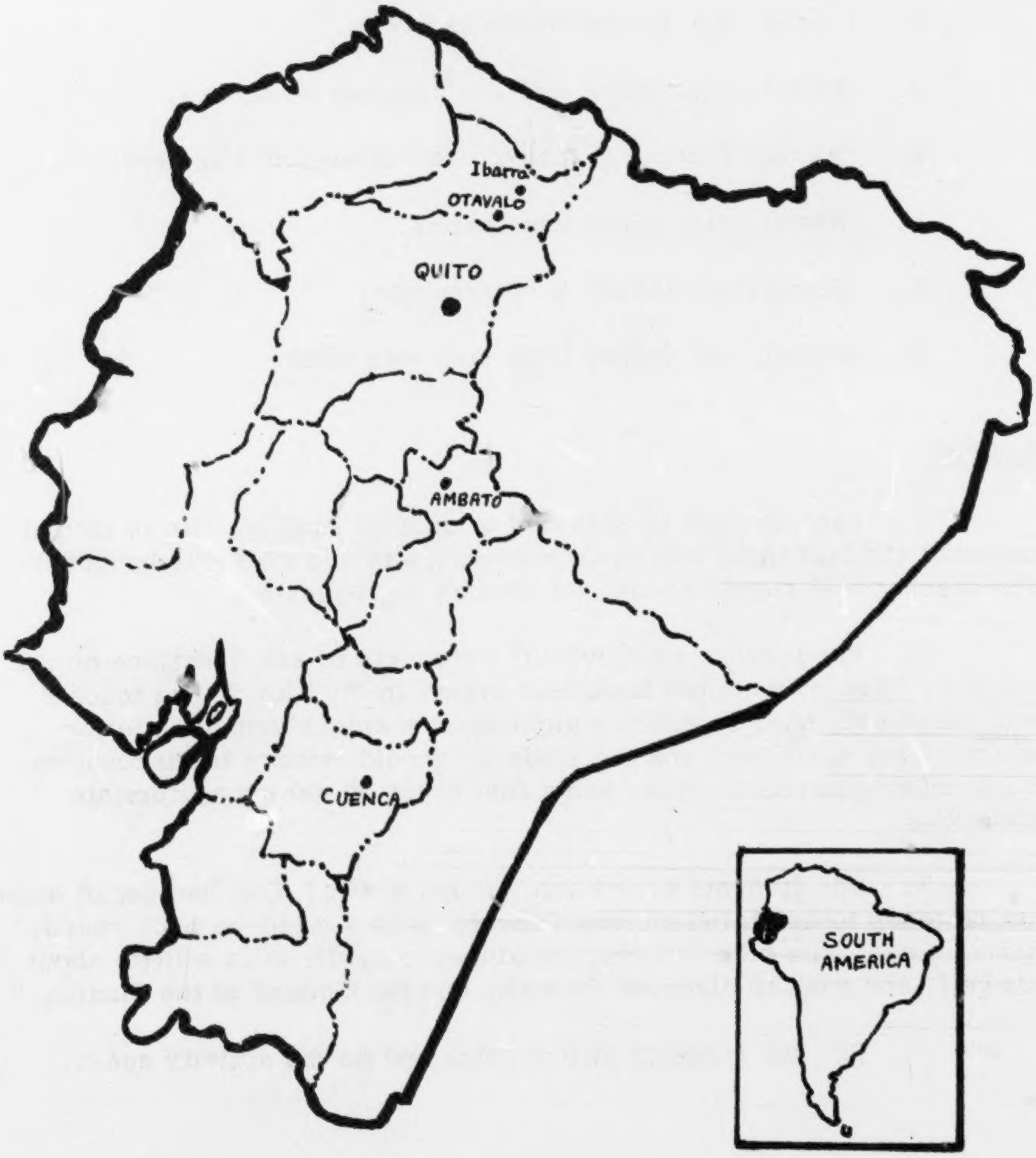
Activity

1. Each student is assigned to another student. He is to find out what the last thing that student bought was and where he bought it. The teacher will supply needed vocabulary as requested.

2. The teacher will invite the students to ask questions on the subject, "One of the Most Important Events in My Life." The teacher will previously have selected a significant incident from his life (or which affected his life) and the students should attempt to discover as much information as they can about that event by asking appropriate questions.

3. (A) Students divide into groups of two. One member of each set pretends to be an Indian from Otavalo (with a made-up background, name, etc.). The other student introduces himself, tells a little about himself, and tries to discover the name and background of the "Indian."

(B) The students switch roles and do the activity again.


Ibarra
OTAVALO
QUITO
AMBATO
CUENCA
SOUTH AMERICA

UNIT 3

OBJECTIVES The student should be able to do the following in Quichua:

I. Given: A thought or idea in the student's mind which corresponds to any one of the following semantic structures:

A. Someone is going to a location.
B. Someone is coming from a location.
C. Someone is from a location.
D. The general time (day of week or month of year) that an action or activity takes place is specified.
E. The purpose for which an action or activity is or was performed is specified.

Behavior: Effectively express that idea in a spoken Quichua utterance.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

II. Given: A conversational situation.

Behavior: Supply the following information about himself or another person.

A. His name.
B. Where from.
C. Where he now resides.
D. A general statement concerning what he does or why he is there.

III. Given: A conversational situation.

Behavior: Solicit the information of Objective II above about another person, by asking that person appropriate questions.

UNIT 3 - CYCLE 1

Model

Imashutitah kangi?	What is your name? (Lit. - What name are you?)
Nukaka Ricardomi kani.	I'm Richard.
Imashutitah payka?	What's his name?
Payka Robertomi.	He's Bob.

Observations

ima	shuti	tah	ka	ngi
What	name		be	2 p.

For Repetition

1. Ñukaka Tommi kani.	I'm Tom.
2. Ñukaka Fredmi kani.	I'm Fred.
3. Payka Robertomi.	He is Robert.
4. Payka Maria.	She is Maria.
5. Chayka mesami.	That is a table.
6. Kayka libro.	This is a book.

For Response

1. Imashutitah kangi?
2. Imashutitah payka?
3. Imashutitah chayka?

CYCLE 1 (Continued)

4. Imashutitah kayka?

Personalized Questions

1. Imashutitah payka?
2. Pitah kangi?
3. Imashutitah kangi?
4. Imashutitah chayka?
5. Chayka imatah?
6. Fredchu kangi?
7. Kaynaka imatatah mikurkangi?

Controlled Conversation

1. Fred, tapuy Johnta imashutitah payka.
2. (Shuti), tapuy (shuti)ta imashutitah payka.
3. (Shuti), tapuy payta Johnchu payka.
4. (Shuti), tapuy (shuti)ta imashutitah chayka.

Interpretation

1. (Name), ask that person what his name is.
2. (Name), ask (name) what the name of this object is.
3. (Name), ask (name) what this man's name is (pointing to a third individual).

(CYCLE 1 (Continued)

Activity

Given: Pictures of two books, two people and two paintings, each of which has a name. (Jane Thomas, Diccionario Ilustrado, Whistler's Mother. . .)

1. Each object is presented with the name where the student can read it as they are asked what the name of each object or person is.

2. The names are withdrawn and the students are again asked to identify each of the objects.

UNIT 3 - CYCLE 2

Model

Maymandatah kangi?	Where are you from?
Kaymantami kani.	I'm from here.

Observations

may	manda	tah	ka	ngi
where	from			

kay	manda	mi	
here	from	mf	kani

1. Note that kay means here as well as this.

For Repetition

1.	Ñukaka kaymandami kani.	I'm from here.
2.	Ñukaka Estados Unidosmandami kani.	I'm from the U.S.
3.	Ñukaka Quitomandami kani.	I'm from Quito.
4.	Ñukaka Los Angelesmandami kani.	I'm from Los Angeles.
5.	Ñukaka Texasmanda kani.	I'm from Texas.

CYCLE 2 (Continued)

For Response

1. Maymandatah kangi?
2. Quitomandachu kangi?
3. Maymandatah payka?
4. Kanka Ecuadormandachu kangi o Estados Unidosmandachu kangi?
5. Paypash Estados Unidosmandachu?

Personalized Questions

1. Maymandatah kangi?
2. Maymandatah Johnka?
3. Payka Quitomandachu?
4. Pitah Estados Unidosmanda?
5. Canadamandachu kangi o Estados Unidosmandachu kangi?
6. Kanka nachu Estados Unidosmanda kangi?
7. Kaymandachu kangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta Quitomandachu payka.
2. (Shuti), tapuy (shuti)ta maymandatah payka.
3. (Shuti), tapuy (shuti) maymandatah (shuti)ka.
4. (Shuti), tapuy (shuti)ta Estados Unidosmandachu o Europamandachu.
5. (Shuti), tapuy (shuti)ta paypash Estados Unidosmandachu.

CYCLE 2 (Continued)

Interpretations

1. (Name), ask (name) where he's from.
2. (Name), ask (name) where (name) is from.
3. (Name), are you from the United States?
4. (Name), ask (name) if he is from Ecuador or from the United States.
5. (Name), ask (name) if he is from here.

Activity

A map of North and South America is provided.

1. Each student says who he is (gives his name) and states where he is from.
2. Each student must give the name and place of origin of each of the other students.

UNIT 3 - CYCLE 3

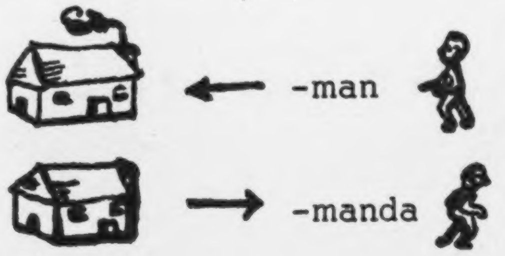
Model

Maymantah rijungi?	Where are you going?
Iglesiamanmi rijuni.	I'm going to the Church.

Observations

may	man	tah	ri	ju	ngi
where	to, toward		go	progressive aspect	

1. Note the contrast between -man and -manda.

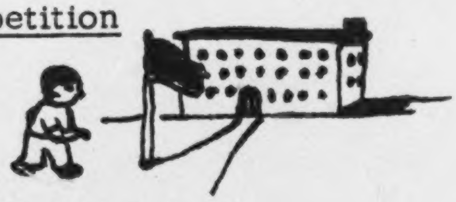


2. The progressive aspect of the Quichua verb is like English "he is going," where the action is taking place or progressing right now.

Compare:	rijun	(He is going.)
	rin	(He goes.)

For Repetition

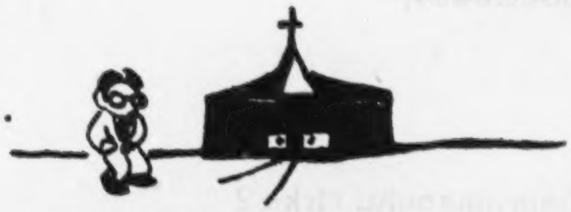
1.



Kayka Juanmi.	This is Juan.
Payka escuelamanmi rijun.	He's going to the school.

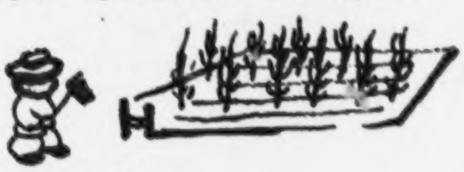
CYCLE 3 (Continued)

2.



Kayka Robertomi.	This is Bob.
Payka iglesiamanmi rijun.	He is going to the Church.

3.



Kayka Josemi.	This is José.
Payka chagraman rijun.	He's going to the field.

For Response

1. Maymantah rijun Juanka?
2. Maymantah rijun Robertoka?
3. Joseka iglesiamanchu rijun?
4. Pitah chagraman rijun?
5. Robertoka mercadomanchu rijun o iglesiamanchu rijun?

For the Personalized Questions, Controlled Conversation, and Interpreting Activities, each student will be assigned:

1. a place where he is going today and
2. a place where he went yesterday.

Personalized Questions

1. Maymantah rijungi?
2. Maymantah rijun (shuti)ka?
3. Kaynaka maymantah rirkangi?

CYCLE 3 (Continued)

4. Escuelamanchu rijungi?
5. Juanka iglesiamanchu rirka o chagramanchu rirka?
6. Pitah wasiman rijun?
7. Kanka nachu escuelaman rirkangi?
8. Imashutitah kangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta maymantah rijun.
2. (Shuti), tapuy (shuti)ta maymantah rirka (shuti)ka.
3. (Shuti), tapuy payta maymandatah.
4. (Shuti), tapuy (shuti)ta mercadomanchu rijun.

Interpretation

1. (Name), ask (name) where he is going.
2. (Name), ask (name) if he went to Church or to the field yesterday.
3. (Name), ask (name) who went to the field yesterday.
4. (Name), ask (name) where (name) is going.

UNIT 3 - CYCLE 4

Model

Imahoratah chaymanda chamurkangi?	When did you come from there?
Lunestami shamurkani.	I came on Monday.

Observations

ima	hora	tah	chay	manta	shamu	rka	ngi
what	time		there	from	come	past	

Lunes	ta	mi
Monday	at, on, in	

shamurkani

1. ima plus hora = what time, or when.
2. The suffix -ta is used to mark time (Lunesta - on Monday) while -pi is used to mark locations (mesapi - on the table).

Compare:

-ta: verb object marker.
-ta: on, at, in (used with time)
-pi: on, at, in (used with locations)

For Repetition

1.	Lunestami	shamurkani	I came on Monday.
2.	Sabadotami	shamurkani	I came on Saturday.
3.	Enerotami	shamurkani	I came in January.
4.	Juniotami	shamurkani	I came in June.

CYCLE 4 (Continued)

For Response

1. Imahoratah chaymanda ka shamurkangi?
2. Imahoratah shamurka Juanka?
3. Maymandatah shamurkangi?
4. Pitah lunesta shamurka?
5. Chaymandachu shamurkangi?
6. Enerotachu shamurkangi?

Personalized Questions

1. Maymandatah shamurkangi?
2. Imahoratahwasimanda shamurkangi?
3. (Shuti)ka Estados Unidosmandachu?
4. Maymantah rirkangi kaynaka?
5. Maypitah mikungi?
6. Pitah Californiamanda shamurka?
7. Imahoratah Ecuadorman rijungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahoratah Los Angelesmanda shamurka.
2. (Shuti), tapuy (shuti)ta maymantah rirka kaynaka.

CYCLE 4 (Continued)

Interpretation

1. (Name), ask (name) where he is from. Now ask him when he came here (from there).
2. (Name), tell us where you're going tonight.
3. (Name), ask (name) where he eats.

Activity

Each student will tell of all the places (cities, states, etc.) that he has been to in the past year, including when he went to each of them.

UNIT 3 - CYCLE 5

Model

Imapahtah Juanka kayman shamurka ?	Why did John come here ?
Payka trabajangapahmi shamurka.	He came to work.

Observations

ima	pay	tah
what	for	

Juanka kayman shamurka ?

Payka	trabaja	ngapah	mi	shamurka
	work	in order to		

1. Ima plus pah = for what (reason)

For Repetition

1\.

Kayka Antoniomi.	This is Antonio.
Kaypimi kawsan.	He lives here.
Payka fabricapi trabajangapami shamurka.	He came in order to work in the factory.

2\.

Kayka Luisami.	This is Luisa.
Paypash kaypi kawsan.	She lives here too.
Payka Quichuata yachajungapahmi shamurka.	She came to study Quichua.

3\.

Kayka Alfredomi.	This is Alfredo.
Paypash kaypi kawsan.	He lives here too.
Payka rikungapahmi shamurka.	He came to look around (see).

CYCLE 5 (Continued)

For Response

1. Maypitah kawsan Antonioka?
2. Alfredoka maypitah kawsan?
3. Imapahtah Luisaka kayman shamurka?
4. Imapahtah shamurka Rosaka?
5. Pitah rikungapah shamurka?
6. Luisaka Quichuatachu yachajungapah shamurka?
7. Alfredoka trabajangapachu shamurka?

Personalized Questions

1. Imapahtah kayman shamurkangi?
2. Imapahtah shamurka (shuti)ka?
3. Maymandatah kangi?
4. (Shuti)ka trabajangapahchu shamurka?
5. Kaynaka maymantah rirkangi?
6. Imapahtah Ecuadorman rijungi?
7. Pitah Estados Unidosmanda shamurka?
8. Kanka trabajangapahchu shamurkangi o rikungapahchu shamurkangi?
9. Pitah kayman shamurka rikungapah?

CYCLE 5 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imapatah kaymanka shamurka.
2. (Shuti), tapuy (shuti)ta rikungapahchu shamurka.
3. (Shuti), tapuy (shuti)ta imapahtah Juanka shamurka.
4. (Shuti), tapuy (shuti)ta imapahtah Ecuadorman rijun.

Interpretation

1. (Name), ask (name) why he came here.
2. (Name), ask (name) what (name) came here for.
3. (Name), ask (name) where he is from. Ask him when he came here. Ask him what he came here for.
4. (Name), ask that fellow what his name is.

UNIT 3 - CYCLE 6

Model

Californiamandachu kangi?	Are you from California?
Ari, chaymandami kani.	Yes, I am from there.
Na, Utahmandami kani.	No, I am from Utah.

Observations

California	manda	chu	kangi?
	from	QM-2	

For Repetition

1.	Ñukaka Elvirami kani.	I am Elvira.
2.	Quitomandami kani.	I'm from Quito.
3.	Agostotami Limaman trabajangapah rijuni.	In August I'm going to Lima to work.

For Response

1. Elvirachu kangi?
2. Limamandachu kangi?
3. Agostotachu Limaman rijungi?
4. Trabajangapahchu rijungi o rikungapachu rijungi?
5. Quitomanchu rijungi?
6. Quitomandachu kangi?

CYCLE 6 (Continued)

Interpretations

1. (Name), ask that person if his name is Elvira.
2. (Name), ask (name) if he is going to Lima.
3. (Name), ask (name) if he is going to Lima in order to work.
4. (Name), ask (name) if he is going to Lima in August.
5. (Name), ask (name) if he is from Quito.
6. (Name), ask (name) what his name is.
7. (Name), ask (name) what he is going to Lima for.
8. (Name), ask (name) when he is going to Lima.
9. (Name), ask (name) where he is from.
10. (Name), ask (name) where he is going.

Activity

A. Each student is assigned to devise the following information about himself.

   1. An imaginary name.
   2. An imaginary place of birth.
   3. The name of an imaginary city where he is now residing.
   4. An imaginary reason for being in that city.

B. The students relate the information they have made up about themselves. Then each student is required to relate as much information as he can about some other students. If he cannot remember one of the facts about the other student he must ask him and find out what that is, so he can relate it to the class.

CYCLE 6 (Continued)

Coping Situation

An Indian has invited you to eat in his home. In the course of the meal a wooden glass, filled with some unknown kind of liquid, is placed before you. You are a person who is morally opposed to drinking alcoholic beverages yet you are suspicious (though not sure) that the contents of this humble flask are indeed an intoxicating mixture.

Resolve this situation.

UNIT 4

OBJECTIVES

The student should be able to do the following in Quichua:

I.	Given:	A thought or idea in the student's mind which corresponds to any of the following semantic structures: A. Possession of an object or person by somebody. B. Description of plural objects. C. Description where one person (or object) is with another person. D. Description of a past activity which was in progress at the time referred to.
	Behavior:	Effectively express that idea in a spoken Quichua utterance.
	Condition:	The student controls the vocabulary necessary to express the content of his specific utterance.
II.	Given:	A conversational situation.
	Behavior:	Explain the following information about someone's life: A. What the present activities of that person are. B. Some past activities of that person. C. That person's profession.
III.	Given:	A conversational situation.
	Behavior:	Identify the members of his family in Quichua and explain something about them.

UNIT 4 - CYCLE 1

Model

Imatatah rurajun kaypika? Payka Quichuatami yachajujun. Imatatah rurajungi kanka? Ñukaka wasikunatami rurajuni.	What is he doing here? He's studying Quichua. What are you doing? I'm making houses.

Observations

Imatatah	rura	ju	ngi	kanka?
	do make	Progressive Aspect	2P	

Ñukaka	Wasi	kuna	ta	mi	rurajuni.
		plural	verb object marker		

1. The plural of all nouns is formed by adding -kuna.

For Repetition

1.	Mariaka Quichuatami yachajujun.	Maria is learning Quichua.
2.	Fredka wasikunatami rurajun.	Fred is making houses.
3.	Tomka yangami purijun.	Tom is just walking around aimlessly.

For Response

1. Imatatah rurajun Fredka kaypika?

CYCLE 1 (Continued)

2. Pitah rurajun wasikunata?

3. Mariaka Inglestachu yachajujun?

4. Imatatah rurajungi kaypika?

5. Kankachu yanga purijungi?

Personalized Questions

1. Kanka, imatatah rurajungi kaypika?

2. Pitah Quichuata yachajujun?

3. Pitah shamurka yachajungapah?

4. Imatatah rurajun Fredka?

5. Pitah librota randirka?
Maypitah randirka?
Imahoratah randirka?

6. Wasikunatah rurajungichu?

7. Payka Quichuataka yachajujunchu o yanga purijunchu?

8. Imapahtah kaymanka shamurkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah rurajun.

2. (Shuti), tapuy (shuti)ta maypitah trabajajun.

3. (Shuti), tapuy (shuti)ta imatatah rurajun (shuti)ka.

CYCLE 1 (Continued)

Interpreting

1. (Name), ask (name) what he does here.
2. (Name), ask (name) if Fred is studying. If he is studying, find out what he is studying.
3. (Name), find out who around here isn't doing much of anything.

Activity

1. The students will be given vocabulary needed to describe any activity which they especially want to be able to describe (e.g., flying kites, painting doors).

2. Students select a particular action (or actions), pantomime it and describe what they are doing to the other students. It is suggested that unusual or original actions (e.g., cutting fingernails) may be more interesting and stimulating than the traditional "I'm eating potatoes" type.

UNIT 4 - CYCLE 2

Model

Imatatah rurajurka Juanka Quitopika?	What was Juan doing in Quito?
Payka haciendapimi trabajajurka.	He was working on a farm.
Imatatah rurajurkangi kanka?	What were you doing?
Ñukaka mercadopimi trabajajurkani.	I was working in the market.

Observations

pay	ka	hacienda	pi	mi	trabaja	ju	rka
		farm				Progressive Aspect	past

1. Notice that -ju combines with the past tense to indicate an action that was in progress in the past; e.g., "was working."

For Repetition

1.	Rafaelka haciendapi trabajajurka.	Rafael was working on a farm.
2.	Joséka churajunatami jatujurka.	José was selling clothes.
3.	Tomaska Españoltami yachajujurka.	Tomas was studying Spanish.
4.	Alfredoka mikunatami jatujurka.	Alfredo was selling food.

For Response

1. Imatatah rurajurka Rafaelka?

CYCLE 2 (Continued)

2. Maypitah trabajajurka Rafaelka ?
3. Imatatah yachajujurka Tomaska ?
4. Españoltachu yachajujurka Alfredoka ?
5. Joséka mikunatachu jatujurka o churajunatachu jatujurka ?
6. Pitah trabajajurka haciendapi ?
7. Rafaelka mercadopichu trabajajurka ?

Personalized Questions

1. Imatatah rurajurkangi San Franciscopika ? (student's home town)
2. Pitah mercadopi trabajajurka ?
3. Imatatah rurajun (shuti)ka ?
4. Imatatah yachajujurkangi escuelapika ?
5. Kaypi Españoltachu yachajujungi o Quichuatachu yachajujungi ?
6. Maypitah trabajajurkangi kanka ?
7. Imatatah rurajungi ?
8. Imatatah rurarka (shuti)ka kaynaka ?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah rurajun.
2. (Shuti), tapuy (shuti)ta imatatah rurajurka kaynaka.
3. (Shuti), tapuy (shuti)ta imatatah rurarka kaynaka.
4. (Shuti), tapuy (shuti)ta imatatah yachajujurka escuelapika.

CYCLE 2 (Continued)

Interpreting

1. (Name), ask (name) what he is doing.
2. (Name), ask (name) what he was doing (before he came here).
3. (Name), ask (name) what he was doing in class yesterday.
4. (Name), tell us what you used to do before you came here.
5. (Name), have (name) ask me where I live.

UNIT 4 - CYCLE 3

Model

Piwantah trabajajurka payka?	Who did he work with?
Payka Máriowanmi trabajajurka.	He worked with Mario.

Observations

pi	wan	tah	trabajajurka payka?
whom	with		

Payka	Mario	wan	mi	trabajajurka.
	Mario	with		

For Repetition

1.	Mariaka Luisawanmi kawsan.	Maria lives with Luisa.
2.	Márioka Alfredowanmi Ambatoman rirka.	Mário went to Ambato with Alfredo.
3.	Raquelka Rosawanmi mikujun.	Raquel is eating with Rosa.

For Response

1. Piwantah mikujun Raquelka?
2. Imatatah rurajun Márioka?
3. Piwantah rirka Alfredoka?
4. Maymantah rirka Alfredoka?

CYCLE 3 (Continued)

5. Pitah Mariawan kawsan?
6. Raquelka Rosawanchu mikujun o Alfredowanchu mikujun?

Personalized Questions

1. Piwantah trabajajungi kanka?
2. (Shuti), maypitah mikungi? Piwantah mikungi?
3. Piwantah yachajujurka (shuti)ka kaynaka?
4. Ñukawanchu trabajajungi?
5. Imatatah rurajungi?
6. (Shuti)wanchu yachajurkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta piwantah kawsan.
2. (Shuti), tapuy (shuti)ta piwantah trabajan (shuti)ka.
3. (Shuti), tapuy (shuti)ta (shuti)wanchu mikurka kaynaka.

Interpreting

1. (Name), find out what (name) is doing.
2. (Name), tell me about something you were doing yesterday. Tell me what you did and who was with you, and, if you can, why you did it.
3. (Name), ask (name) if he was with (name) yesterday.

UNIT 4 - CYCLE 4

Model A

Pipah alkutah chayka?	Whose dog is that?
Kayka ñukapah alku.	This is my dog.
Kayka Alfredopah alku.	This is Alfredo's dog.

Observations

pi	pah	alku	tah	chay	ka
whom	of, for	dog	QM-1		

kayka	Alfredo	pah	alku
		of, for	

1. The suffix -pah indicates possession. The dog is "of" or "for" Alfredo, therefore it is Alfredo's dog.

For Repetition

1.	Kayka paypah alku.	This is his dog.
2.	Chayka Miguelpah wagra.	This is Miguel's cow.
3.	Kay wawaka Mariapah wawa.	This baby is Maria's baby.

For Response

1. Pipah wawatah kayka?

2. Chayka pipah wagratah?

3. Pipah alkutah?

CYCLE 4 (Continued)

Model B

Chay alkuka kanpahchu?	Is that your dog?
Ari, chayka ñuka alku.	Yes, that is my dog.

Observations

Chay alkuka	kan	pah	chu
	you	of	QM-2

ari	chay	ka	ñuka	alku
			my, of me	

1. "Ñuka" is the only word in the language which does not need -pah to show possession. Thus, "my" can occur either as "ñukapah" or "ñuka", but all other words must use -pah for possession.

For Repetition

1. Chayka ñuka alkumi.	That is my dog.
2. Kay wasika Juanpah wasi.	This house is Juan's house.
3. Chayka Bertapah misimi.	That is Berta's house.

For Response

1. Chay alkuka kanpahchu?
2. Kay misika kanpahchu?

CYCLE 4 (Continued)

3. Pipah misitah chayka?
4. Chay wasika Bertapahchu?
5. Chayka Bertapah misichu o Juanpah misichu?

Personalized Questions

1. Pipah kamisatah chayka?
2. Kayka pipah sapatostah?
3. Chay lapiska kanpahchu?
4. Chayka Fredpah librochu?
5. Chayka (shuti)pah lapischu o (shuti)pah lapischu?
6. Imashutitah kanpah tayta?
7. Kaypash (shuti)pah lapischu?
8. Nachu kanpah chay camisaka?
9. Pipah churajunatah chayka?
10. Pipah kulkitah chayka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta kayka kanpah churajunachu.
2. (Shuti), tapuy (shuti)ta pipah tisatah chayka.
3. (Shuti), tapuy (shuti)ta chayka (shuti)pachu o (shuti)pachu.

CYCLE 4 (Continued)

Interpreting

1. (Name), ask (name) if that is his book.
2. (Name), ask (name) whose money this is.
3. (Name), ask (name) if this shirt is Tom's or Fred's.
4. (Name), who studied with you yesterday?
5. (Name), ask (name) where he is going after class.

Activity

Students who have pictures of their families or friends may show them, explaining who the people are and anything else they want to say about them.

Examples: Kayka ñuka tayta.
Paypah shutika Tedmi.
Kayka ñuka taytapah warmi.

UNIT 4 - CYCLE 5

Model

Imatatah ruran kanpah taytaka? Ñuka taytaka jatudormi. Imatatah rurangi kanka? Ñukaka estudiantemi kani.	What does your father do? My father's a businessman. What do you do? I'm a student.

Observations

ñuka	tayta	jatudor	mi
my	father	salesman	

For Repetition

1.	Ñukaka estudiantemi kani.	I'm a student.
2.	Juanka jatudor.	John is a salesman.
3.	Ñukapah taytaka alpapi trabajadormi.	My father is a farmer. (Lit., one who works in the land)
4.	Juanpah wawkika medicomi.	John's brother is a doctor.

For Response

1. Imatatah ruran kanpah taytaka?
2. Pitah jatudor?
3. Juanpah wawkika medicochu?
4. Imatatah rurangi?
5. Kanpah taytaka alpapi trabajadorchu o medicochu?

CYCLE 5 (Continued)

6. Imatah Juanpah waskika?
7. Pipah taytatah alpapi trabajador?

Personalized Questions

1. Imatatah rurangi kanka?
2. Imatah kanpah taytaka?
3. Imatah kanpah mamaka?
4. Imatatah ruran kanpah amigoka? (pointing to another student)
5. Pitah estudiante?
6. Pipah taytatah negociante?
7. Piwantah trabajajungi?
8. Imatatah rurajungi?
9. Pitah trabajan bancopika?
10. Imatatah ruran kanpah taytapah churika?
11. Kanpah taytaka medicochu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruran.
2. (Shuti), tapuy (shuti)ta imatatah ruran paypah taytaka.
3. (Shuti), tapuy (shuti)ta payka jatudorchu.

CYCLE 5 (Continued)

Interpreting

1. (Name), ask (name) what his father does.
2. (Name), ask (name) if his brother is a doctor.
3. (Name), what did you do yesterday?
4. (Name), ask (name) if this is his book.
5. (Name), ask (name) who he studies with.
6. (Name), ask (name) why he came here.
7. (Name), ask me what I eat with.

Activity

1. Each student will say something about his father. He should prepare the following information (or as much of it as he can) and tell it to the class:

   (a) his father's name
   (b) where his father lives
   (c) the name of the father's profession
   (d) what he does in his profession
   (e) what he used to do (if his work has changed)
   (f) who he works with (if applicable)
   (g) information about other members of the father's family

2. The teacher will hold up pictures of animals and objects in sets of two or more and the students will name them.

Examples: mulakuna
lapizkuna
runakuna
makikuna

UNIT 5

OBJECTIVES

The student should be able to do the following:

I. Behavior: Review in his mind the important grammatical elements of Units 1-4 and use the same in novel situations.

II. Given: The microtext (Cycle 5) spoken and written.

Behavior:

A. Demonstrate comprehension of the microtext by answering questions about it in Quichua and/or writing or saying an approximate English equivalent.

B. Relate in his own words in Quichua the content of the microtext. (He should be able to relate the basic content of each of the four numbered sections.)

C. Say an autobiographical narrative (patterned after the microtext) in Quichua.

UNIT 5 - CYCLE 1

Model

Chay warmika juyalla.	That woman is beautiful.
Kay alpaka alimi.	This ground is good.
Kay wasika jatunmi.	This house is large.

Observations

Kay	alpa	ka	ali	mi
	land ground		good	

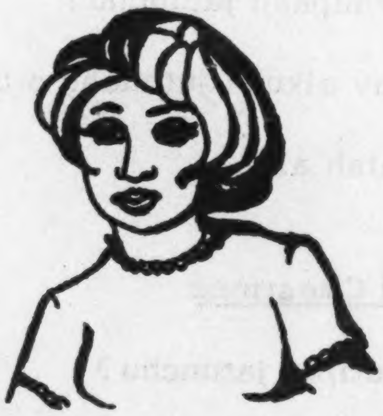
Compare: Chay alpaka alimi.

Chayka libromi.

For Repetition

1. Chay warmika juyalla.

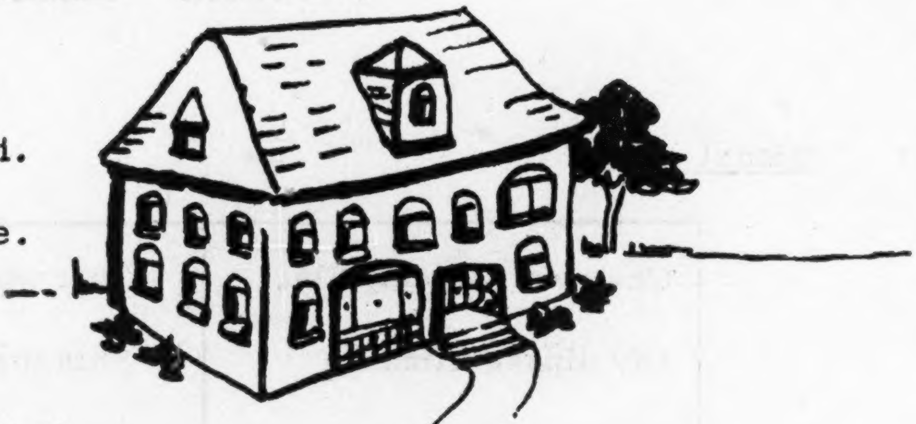
   That woman is beautiful.



2. Kay alpaka alimi.

   That ground is good.

CYCLE 1 (Continued)

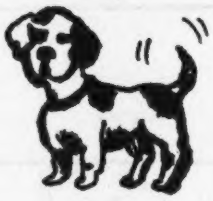


3. Kay wasika jatunmi.

This house is large.

4. Chay alkuka uchillami.

That dog is small.



For Response

1. Pitah juyalla?
2. Wasika jatunchu?
3. Warmipash jatunchu?
4. Chay alkuka jatunchu o uchillachu?
5. Imatah ali?

Personalized Questions

1. (Shuti)ka jatunchu?
2. Alichu kangi?
3. Imatah juyalla?
4. Chayka imatah?
5. Mesachu chayka?

CYCLE 1 (Continued)

6. Kay mesaka jutunchu o uchillachu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta chayka juyallachu.
2. (Shuti), tapuy (shuti)ta imatah jatun.
3. (Shuti), tapuy (shuti)ta imatah chayka.

Activity

The students will take turns describing as well as they can a few objects:

(a) in the room
(b) in pictures provided by the teacher

The teacher will provide any words, especially adjectives, that they request.

UNIT 5 - CYCLE 2

Model

Otavaloman rirkangichu? Ari, rirkanimi. Imapahtah rirkangi? Ruanata randingapah.	Did you go to Otavalo? Yes, I went. What did you go for? To buy a poncho.

Observations

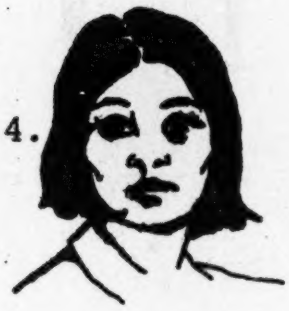
Ruana	ta	randi	ngapah
Poncho			

For Repetition

Indians

1.		Ñukaka Albertomi kani. Kaynaka rirkani Quitoman ruanakunata jatungapah.	I'm Alberto. Yesterday I went to Quito to sell ponchos.
2.		Ñukaka Bertami kani. Ñukaka Quitomanmi rijuni ñukapah taytata rikungapah.	I'm Berta. I'm going to Otavalo to see my father.
3.		Ñukaka Miguelmi kani. Ñukaka diciembretami Quitoman rirkani, colegiopi yachajungapah.	I'm Miguel. I went to Quito in December to study at the college.

CYCLE 2 (Continued)

4. 

Ñukaka Rosami kani.	I'm Rosa.
Ñukaka na rirkanichu Quitomanka.	I didn't go to Quito.
Otavalopimi quedarkani trabajangapah.	I stayed in Otavalo to work.

For Response

1. Maymantah rirka Albertoka?
2. Pitah na rirka Quitoman?
3. Miguel, maymantah rirkangi?
4. Berta, imapatah Quitoman rijungi?
5. Albertoka ruanakunata jatungapahchu rirka o colegiopi yachajungapahchu rirka?
6. Rosaka Quitomanka rirkachu?
7. Imahoratah rirka Miguelka?

Personalized Questions

1. Maymantah rirkangi kaynaka?
2. Imapahtah rirka chay wasiman?
3. Pitah kawsan jatun wasipika?
4. Imapahtah kaypi kangi?
5. (Shuti), maymandatah kangi? Imahoratah shamurkangi chaymanda?
6. Piwantah shamurkangi clas~~s~~9eman?

CYCLE 2 (Continued)

7. Ecuadormanchu rijungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta maymantah rirka sabadota.
2. (Shuti), tapuy (shuti)ta imapatah kayman shamurka.
3. (Shuti), tapuy (shuti)ta imatah uchilla.

Interpretation

1. (Name), ask (name) what he is going to Ecuador for.
2. (Name), ask (name) if he is going to Ecuador to work or to look around. Then ask him when he is going.
3. (Name), ask (name) where he went yesterday.
4. (Name), describe three things in this room.
5. (Name), ask (name) when he came here.

UNIT 5 - CYCLE 3

Model A

Maymandatah kangi?	Where are you from?
Californiamandami kani.	I'm from California.

Observations

May	manda	tah	ka	ngi
Where	from		be	2P you

Compare:	Maymandatah kangi?	Where are you from?
	Maymandatah shamujungi?	Where are you coming from?

For Repetition

1. Ñukaka ___________ mandami kani.

Each student in the class inserts his home town or state in the blank to provide his model for repetition.

For Response

1. Maymandatah kangi?
2. Utahmandachu kangi?
3. Maymandatah (shuti)ka?

CYCLE 3 (Continued)

Model B

Pitah shamujun? Juanpah taytami shamujun. Maymandatah shamujun? Paypah wasimanda.	Who is coming? Juan's father is coming. Where is he coming from? From his house.

For Repetition

1.	Juanka paypah wasimandami shamujun.	Juan is coming from his house.
2.	Albertoka urkumandami shamujun.	Alberto is coming from the mountain.
3.	Luisaka chagramandami shamujun.	Luisa is coming from the field.
4.	Jaimeka llaktamandami shamujun.	Jaime is coming from town.
5.	Mariaka Bertapah wasimandami shamujun.	Maria is coming from Berta's house.

For Response

1. Maymandatah shamujun Juanka?
2. Jaimeka llaktamandachu shamujun?
3. Pitah shamujun chagramandaka?
4. Albertoka urkumandachu shamujun o chagramandachu shamujun?
5. Pipah wasimandatah shamujun Mariaka?
6. Luisaka urkumandachu shamujun?

CYCLE 3 (Continued)

Personalized Questions

1. Maymandatah kangi?
2. Maymandatah shamurka Tomka?
3. Maymandatah rirka kaynata?
4. Pitah shamurka Californiamandaka?
5. Kanka kanpah wasimandachu shamurkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta maymandatah shamurka.
2. (Shuti), tapuy (shuti)ta Floridamandachu payka.
3. (Shuti), tapuy (shuti)ta pitah shamujun.

Interpretation

1. (Name), ask (name) where his father is from.
2. (Name), find out who (name) came here with.
3. (Name), why did you go to school?

UNIT 5 - CYCLE 4

Model

Imatatah charijungi?	What are you having? (What do you have?)
Shuj lapistami charijuni.	I am having a pencil.

Grammar

Shuj	lapis	ta	mi	chari	ju	ni
A				have		1P

1. "Shuj," though it also has other meanings, may be used to specify an indefinite quality in the noun it modifies (this is a book, not the book, or that book). If it is not used, the noun simply passes as unspecified and could be either definite or indefinite.

Librota charini	I have a book.
	I have the book.

"Kay" or "chay" is used to make the noun definite.

2. The progressive (charijungi) indicates that you have an object in your hand (you are having it, but may soon set it down). "Charingi" (without the progressive) is used to refer to something which belongs to you; i.e., something you have for a longer period of time.

For Repetition

1.	Ñukaka shuj lapistami charijuni.	I am having a pencil.
2.	Ñukaka kulkitami charijuni.	I am having some money.
3.	Ñukaka churajunatami charijuni.	I am having some clothes.

CYCLE 4 (Continued)

4. **Nukaka shuj kaspitami charijuni.**	**I am having a stick.**
5. **Nukaka shuj rumitami charijuni.**	**I am having a rock.**

For Response

1. **Imatatah charijungi?**
2. **Kulkitachu charijungi?**
3. **Pitah shuj kaspita charijun?**
4. **(Shuti)ka kaspitachu charijun o rumitachu charijun?**
5. **Imatatah charijun (shuti)ka?**
6. **Maypitah kaspika?**
7. **Pipah kulkitah chayka?**

Personalized Questions

1. **Maypitah mikungi kanka?**
2. **Imatatah charijungi?**
3. **Pitah ali camisata charin?**
4. **Imatatah mikurka (shuti)ka kaynaka?**
5. **Kanka kulkita charingichu?**
6. **Shuj rumita charijungichu?**
7. **Chayka imatah?**
8. **Kay rumika jatunchu o uchillachu?**
9. **Pipah churajunatah chayka?**

CYCLE 4 (Continued)

10. Imahoratah chay zapatoskunata randirkangi?

11. Imatatah charingi kanpah wasipi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta juyalla churajunatachu charin.

2. (Shuti), tapuy (shuti)ta pitah jatun.

3. (Shuti), tapuy (shuti)ta pitah paypah lapista charijun.

Interpretation

1. (Name), ask (name) where his money is.

2. (Name), ask (name) if he has any money.

3. (Name), tell me what you bought the last time you went shopping. Also, tell me when you went.

4. (Name), ask (name) whose shirt that is.

5. (Name), ask (name) if he has a car at home. What else does he have?

Coping Situation

In connection with your study of Quichua (which you have diligently continued to pursue since arriving in the Otavalo area) you are given the name of one Cesar Concha, an Indian who lives in a small Indian village called Agato, as one who has a fine reputation as an experienced and efficient native informant. You decide that you would like to work with this man. Getting to Agato on the bus is easy enough, but then you notice that the town is composed of quite a few houses and that these are somewhat scattered out. You approach the first house for information.

Find out where Mr. Concha lives and meet him.

UNIT 5 - CYCLE 5

MICROTEXT

1. Ñukaka Antoniomi kani. Ñuka warmipah shutika . . . Mercedesmi. Ñuka churika Jaime y ushika Gladys.

2. Ñukaka Otavalomandami kani. Ñuka taytapash Otavalopimi kawsan, pero kunanka ñukaka kawsani kay Estados Unidospi.

3. Ñukaka Otavalopika jatun wasitami charini. Kunanka ñukapah wasita cuidangapah ñuka tayta ñuka mamawanmi quedarka.

4. Negociantemi karkani Otavalopika. Chay jipami shamurkani kay Estados Unidosman trabajangapah.

* * * * * * * * * * * *

1. I'm Antonio. My wife's name is Mercedes. My son is Jaime and my daughter is Gladys.

2. I'm from Otavalo. My father also lives in Otavalo, but now I live in the United States.

3. I have a big house in Otavalo. In order to take care of my house now, my mother and father stayed (there).

4. I was a businessman in Otavalo. After that, I came to the United States to work.

CYCLE 5 (Continued)

Procedure

1. Listen to the microtext several times. Students may ask the teacher for explanation about any word or section.

2. The students will explain in English the meaning of any of the four parts of the microtext.

3. Questions:

   1. Maymandatah Antonioka?

   2. Maypitah kawsarka Antonioka?

   3. Paypah taytapash Otavalomandachu?

   4. Kunanka Antonio Otavalopichu kawsan?

   5. Imatatah rurajurka Antonio Otavalopika?

   6. Imapahtah payka Estados Unidosman shamurka?

   7. Ima shutitah Antoniopah churika?

   8. Imatatah charin Antonioka Otavalopi?

   9. Paypah taytaka Otavalopi quedarkachu wasita kwidangapah?

   10. Piwantah quedarka Antoniopah taytaka?

   11. Antonioka banquerochu karka? Imatatah ruraj karka?

   12. Antoniopah wasika jatunchu o uchillachu?

   13. Imapahtah quedarka Antoniopah taytakunaka wasipika?

   14. Pipah wasitah chayka?

   15. Pitah kunanka Ecuadorpi kawsan?

CYCLE 5 (Continued)

4. **The students will explain as much as they can about Antonio in Quichua; that is, tell as much of the story as they can remembe in their own words.**

5. **Each student will say a short biography about himself in Quichua, based on facts. This may be similar to Antonio's or it may be different. Other students may ask questions if they wish.**

Individual Extension

The students may ask the teacher for any information which they personally want to know about individual applications of the contents of this Unit (or any other aspect of Quichua) to their own situation.

UNIT 6

OBJECTIVES

The student should be able to do the following in Quichua:

I. Given: A thought or idea in the student's mind which corresponds to one of the following semantic structures:

- A. Someone will perform an activity in the future.
- B. The specific time (hour of the day) that an action or activity takes place is specified.
- C. The duration of time of an action or process is specified.
- D. The time limit (until which an action or process will continue) is specified.

Behavior: Effectively express that idea in a spoken Quichua utterance.

Condition: The student is familiar with the vocabulary necessary to express the content of his specific utterance.

II. Behavior: Discover, by inquiry, the following information about some event which has happened:

- A. When it happened.
- B. How long it lasted.

III. Given: Several sets of objects.

Behavior:

- A. Define the number of objects in one of the sets.
- B. Discover by inquiry the number of objects in one of the sets.

IV. Behavior: Give the time of day and ask for the same.

UNIT 6 - CYCLE 1

Model

Kayaka ñukaka wasipi samagrini.	Tomorrow, I'm going to rest at home.
Ñuka wawkika chagrapimi trabajagrin.	My brother will work in the field.
Imatatah ruragringi kanka?	What will you do?

Observations

Kaya	ka	wasi	pi	sama	gri	ni
Tomorrow				rest	future tense	1P

1. Compare:
   kaya = tomorrow
   kayna = yesterday

2. The future tense shown above is formed similarly to the past tense introduced previously; i.e., -gri is inserted for the future as -rka was inserted for the past.

   samani = present

   samarkani = past

   samagrini = future

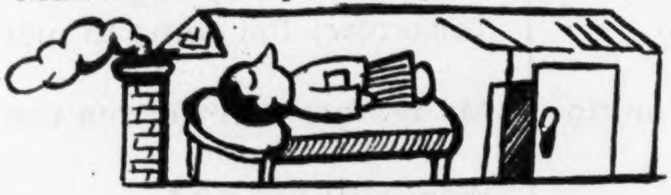
   Notice, however, that the final n of the third person is not dropped as it is in the past tense.

   saman (present) < samarka (past)
   samagrin (future)

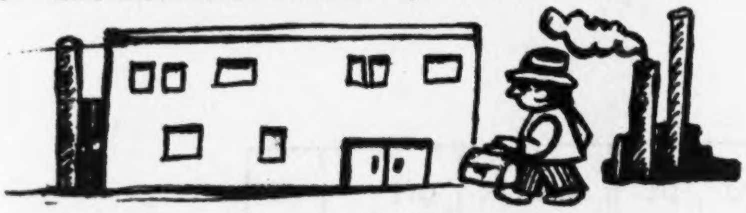
CYCLE 1 (Continued)

For Repetition

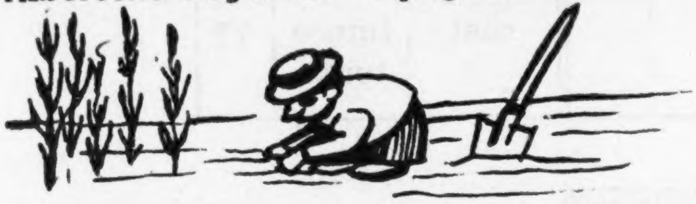
1. Manuelka wasipi samagrin kayaka.
Manuel will rest at home tomorrow.



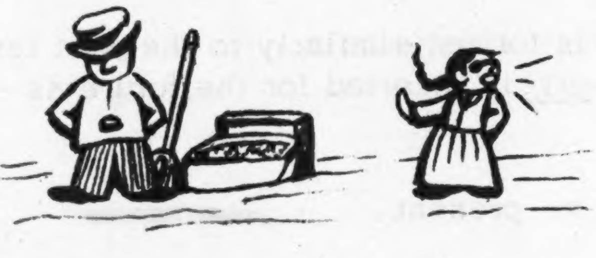
2. Sr. Florezka fabricapimi trabajagrin.
Sr. Florez will work in the factory.



3. Albertoka trigotami tarpugrin.
Alberto will plant wheat.



4. Rebeca--"Ñukaka taytami ayudagrini kayaka."
Rebeca (says) "I'll help father tomorrow."



For Response

1. Kayaka, pitah wasipika samagrin?
2. Imatatah ruragrin Albertoka?
3. Maypitah trabajagrin Sr. Florezka?
4. Albertoka trigotachu tarpugrin?
5. Rebeca, imahoratah taytata ayudagringi?

CYCLE 1 (Continued)

Personalized Questions

1. Kanka, imatatah ruragringi kayaka?
2. Imatatah rurarka kaynaka?
3. Pitah trabajagrin Ecuadorpika?
4. Ecuadorpichu kawsagringi?
5. (Shuti)ka kayaka yachajugrin?
6. Imahoratah rigringi Ecuadorman?
7. Maypitah samangi kanka?
8. Imatatah rurajungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruragrin kayaka.
2. (Shuti), tapuy (shuti)ta imatatah rurarka kaynaka.
3. (Shuti), tapuy (shuti)ta maypitah mikun payka.
4. (Shuti), tapuy (shuti)ta payka Ecuadorpichu kawsagrin.

Interpreting

1. (Name), ask (name) if he eats here.
2. (Name), ask (name) if he ate here yesterday.
3. (Name), ask (name) if he will eat here tomorrow.

CYCLE 1 (Continued)

Activity

Each student will describe the activities that he will do tomorrow in as much detail as he can.

UNIT 6 - CYCLE 2

Model A

Imahorastah ?	What time is it ?
Las cincomi.	It's five o'clock.

Observations

1. Compare: (A) Imahoratah = what time (general)

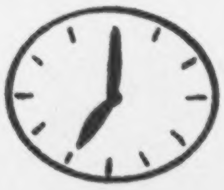
   (B) Imahorashtah = what time (specific)

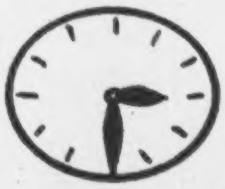
   (A) would require an answer in general terms, such as days, weeks, or months.

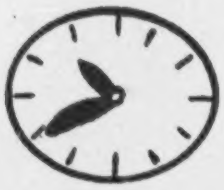
   (B) refers to a specific hour, or time of day.

2. The Spanish system, including Spanish numbers, is used to tell time.

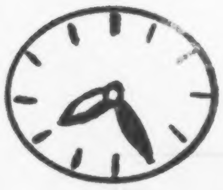
For Repetition

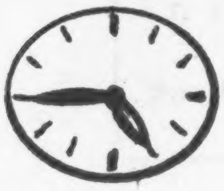
1.  Las sietemi

2.  Las tres y mediami

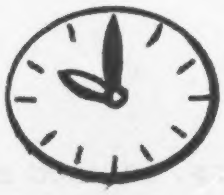
3.  Veinte para las oncemi

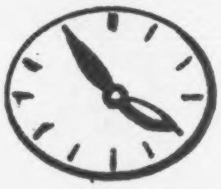
CYCLE 2 (Continued)

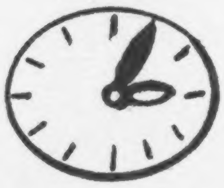
4.  Las ocho y veinte-cincomi

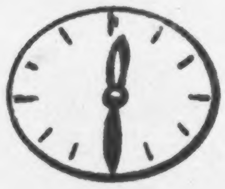
5.  Cuarto para las cincomi

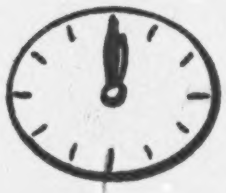
For Response

1.  Imahorastah?

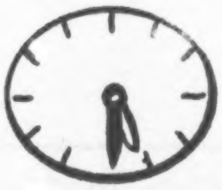
2.  Imahorastah?

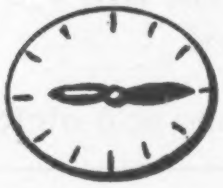
3.  Imahorastah?

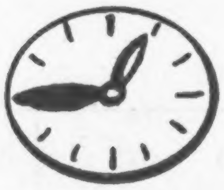
4.  Imahorastah?

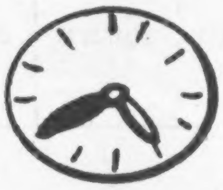
5.  Imahorastah?

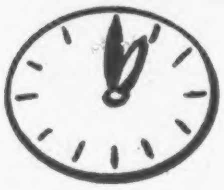
CYCLE 2 (Continued)

6.  Imahorastah ?

7.  Imahorastah ?

8.  Imahorastah ?

9.  Imahorastah ?

10.  Imahorastah ?

CYCLE 2 (Continued)

Model B

Imahorastah tajshangapah rigringi?	What time will you go to wash? (clothes)
Las trestami rigrini.	I'm going at 3 o'clock.

Observations

Ima	horas	tah	tajsha	ngapah	ri	gri	ngi
What	time (specific)		wash	to	go	future	2P

Las	tres	ta	mi	rigrini
	3	at		

Compare: juniota = in June

viernesta = on Friday

Las cincota = at five o'clock

For Repetition

1. Doloreska las dieztami tajshangapah rigrin.	Dolores will go to wash (the clothes) at 10:00.
2. Margaritaka la unatami chayamugrin.	Margarita will arrive (here) at 1:00.
3. Estelaka las nueve y mediatami wasiman shamugrin.	Estela will come home at 9:30.

CYCLE 2 (Continued)

For Response

1. Imahorastah Doloreska tajshangapah rigrin?
2. Pitah shamugrin las nueve y mediataka?
3. Imapahtah rigrin Doloreska?
4. Imahorastah chayamugrin Margaritaka?
5. Estelaka las dieztachu shamugrin?

Personalized Questions

1. Imahorastah?
2. Imahorastah kay classeman chayamurkangi?
3. (Shuti)ka las docetachu mikungapah rin?
4. Imahorastah Salt Lake Cityman chayamurkangi? (local city)
5. Maymantah rigringi kayaka?
6. Imahorastah Quichuata yachajugringi?
7. Imahorastah samangapah rigringi?
8. Kayaka imahorastah mikugringi?
9. Imahorastah Ecuadorman rigringi?
10. Kanka las docetachu mikungi o la unatachu mikungi?

Controlled Conversation

1. (Name), tapuy (name)ta imahorastah payka samangapah rigrin.
2. (Name), tapuy (name)ta imahorastah mikun.

CYCLE 2 (Continued)

3. (Name), tapuy (name)ta imatatah ruragrin kayaka.
4. (Name), tapuy (name)ta payka las ochotachu shamurka.

Interpreting

1. (Name), ask (name) what time it is.
2. (Name), ask (name) when he will go to do his shopping. (Lit., when he will go to buy.)
3. (Name), ask (name) what time he arrived at class this morning.
4. (Name), ask (name) if he will study tomorrow.

UNIT 6 - CYCLE 3

Model A

Mashna runatah tiyan?	How many Indians are there?
Ishkay runami tiyan.	There are two Indians.

Observations

Mashna	runa	tah	tiya	n
How many			there are (Span. - hay)	3P

1. The question -tah follows the noun, just as it did with

   pipah wagratah . . . (whose cow . . .)

2. The plural -kuna is not needed with "runa" in the expression "ishkay runa" (two Indians).

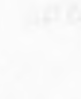
   When a number is used, that is sufficient to indicate plurality. However, -kuna may still be used if desired. Thus,

   ishkay runa
   two Indians
   ishkay runaka

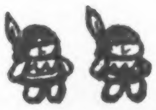
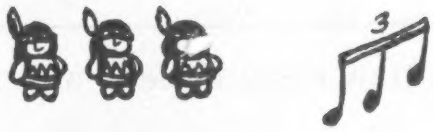
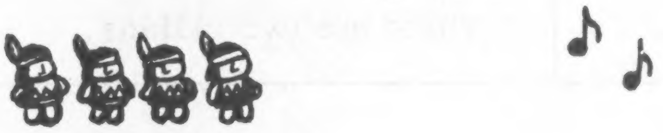
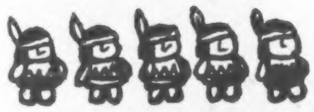
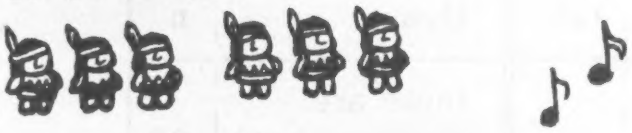
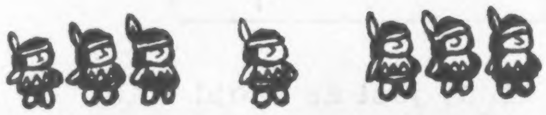
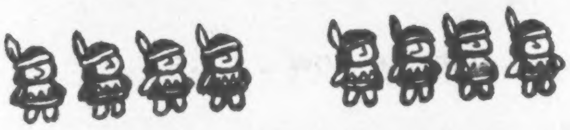
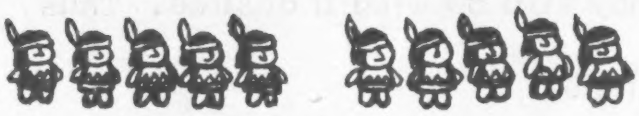
3. "Tiya" functions like Spanish "haber."

For Repetition

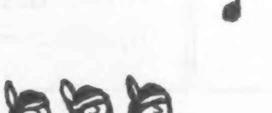
Sing the following song to the tune of "One Little, Two Little, Three Little Indians."

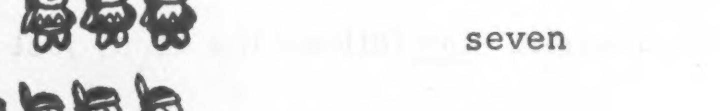
shuh		one

CYCLE 3 (Continued)

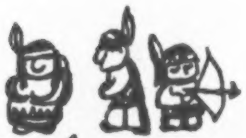
ishkay		two
kinsa runa		three Indians
chusku		four
picha		five
sukta runa		six Indians
kanchis		seven
pusah		eight
iskun runa		nine Indians
chunga runami		ten Indians

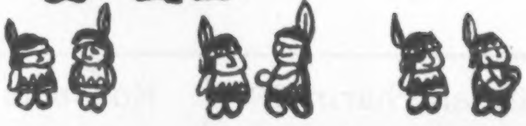
For Response

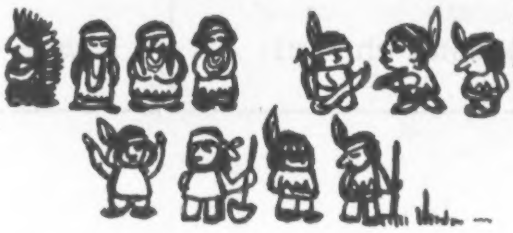
1. Mashna runatah tiyan? 

2. Mashna runatah tiyan? 

CYCLE 3 (Continued)

3. Chusku runachu tiyan? 

4. Sukta runachu tiyan? 

5. Mashna runatah tiyan? 

Activity

Students ask each other how many members there are in different sets of objects in the room (chairs, people--gente, shirts, windows, doors).

CYCLE 3 (Continued)

Model B

Mashna kulkitatah charingi?	How much money do you have?
Ashtaka kulkitami charini.	I have a lot of money.

Observations

Ashtaka	kulki	ta	mi	chari	ni
Much (a lot)	money	vom			

There are two instances where mashna means "how much." These are

(A) mashna kulkitah

(B) mashna tiempotah

Otherwise this question may only be used with objects which can be numbered ("how many").

For Repetition

1.	Marioka ashtaka kulkita charin.	Mario has a lot of money.
2.	Suelaka ashalla kulkitami charin.	Suela has just a little money.
3.	Reubenka kanchis camisatami charin.	Reuben has seven shirts.
4.	Suelapah ñaña shuj dollarstami charin.	Suela's sister has a (one) dollar.

CYCLE 3 (Continued)

For Response

1. Mashna kulkitatah charin Suelaka?
2. Reubenka mashna camisatatah charin?
3. Mashna kulkitatah charin (shuti)ka?
4. Suelapah ñañaka kinsa dollarstachu charin?
5. Pitah ashtaka kulkita charin?

Personalized Questions

1. Mashna kulkitatah charingi kanka?
2. Maypitah kanpah kulkika?
3. Imahorastah?
4. Kanka ashtaka churajunatachu charingi?
5. Mashna ventanatah tiyan kaypika?
6. Imahorastah mikungapah rigringi?
7. Mashna wawkitatah charingi?
8. Kanka ishkay dollarstachu charingi?
   (If answer is no:) Mashnatah charingi?
9. Mashna zapatoskunatah kaypi tiyan?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna panitatah charin payka.
2. (Shuti), tapuy (shuti)ta ashtaka churajunataka charinchu.

CYCLE 3 (Continued)

3. (Shuti), tapuy (shuti)ta mashna librotah tiyan kaypi.

Interpreting

1. (Name), ask (name) what time he will go to his room (quarto).
2. (Name), ask (name) how many shirts he has.
3. (Name), ask (name) what he will do tomorrow.
4. (Name), ask (name) if he has a lot of money or just a little money.
5. (Name), what is one thing you did last Friday?
6. (Name), ask (name) how many students there are in this room.

Activity

One of the students comes forward and shows a series of pictures (obtained from the teacher) which show familiar objects such as dogs, people, cars, clothes, food, etc. Then he asks the other students the following questions (referring to the specific objects in a given picture):

Mashna autotatah rikungi?

Mashna alkutah tiyan?

The students will alternate turns showing the pictures and asking the questions.

UNIT 6 - CYCLE 4

Model

Mashna tiempotatah tamyarka?	How long did it rain?
Ishkay horastami tamyarka.	It rained for (at) two hours.
Las seismanda las ochokamanmi tamyarka.	It rained from 6:00 to 8:00.

Observations

Mashna	tiempo	ta	tah	tamya	rka
How much	time	for (at)		to rain	

Ishkay	horas	ta	mi	tamyarka
Two		for		

Las seis	manda	las nueve	kaman	mi	tamya	rka
	from		until, to the point of			

1. Observe the usage of -ta. Before, we translated it as "at," "on," or "in," but here the meaning seems closer to our English "for."

Las seista = at 6 o'clock

Ishkay horasta = for two hours

You just need to remember that -ta is the preposition used to specify:

(A) at what time

CYCLE 4 (Continued)

(B) duration of time

2. The -ta is obligatory in the question, "Mashna tiempotatah" (For how long). We have not used it in imahorastah, however, though the alternate form "imahorastatah"does, in fact, exist and is optional. Thus,

Question	Answer
Imahora(ta)tah .	Las seistami.
Mashna tiempotatah.	Ishkay horastami.

3. The suffix -kaman is regional. It occurs in other areas as -kama.

For Repetition

It rained last week in Otavalo, but no one seems to know just how long it rained. Here are the estimates of some of the citizens. (If you are surprised by the disparity of their opinions, remember that most people simply don't care how long it rains!)

1.	Juan:	Ishkay punllatami tamyarka.	It rained for two days.
2.	Carlos:	Las seismanda las cinco-kamanmi tamyarka.	It rained from 6:00 to 5:00.
3.	Jose:	Sabadomanda Luneskamanmi tamyarka.	It rained from Saturday to Monday.
4.	Rafael:	Chunga horastami tamyarka.	It rained for ten hours.

For Response

1. Jose, mashna tiempotatah tamyarka?
2. Rafael, mashna horastatah tamyarka?
3. Juan, mashna punllatatah tamyarka?

CYCLE 4 (Continued)

4. Carlos, las seismanda las cincokamanchu tamyarka?

5. Juan, kinsa punllatachu tamyarka?

Personalized Questions

1. (Shuti), maymandatah kangi? Mashna tiempotatah chaypi kawsarkangi?

2. Mashna tiempotatah kay classepi kagringi?

3. Imahorastah kay classemanda rigringi?

4. Mashna semanatatah kaypi kawsagringi?

5. Pitah samajun kunanka?

6. (Shuti)pashchu samájun?

7. Mashna horastatah yachajurkangi kaynaka?
Mashna tiempotatah yachajurka (shuti)ka?

8. Maypitah trabajajurkangi?
Mashna tiempotatah chaypi trabajarkangi?

9. Ishkay wawkitachu charingi?

10. Las ochomanda las cincokamanchu yachajungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna tiempotatah tamyarka. (the last time it rained)

2. (Shuti), tapuy (shuti)ta mashna punllatatah kaypi kawsagrin.

3. (Shuti), tapuy ñukata mashna watatatah charini.

CYCLE 4 (Continued)

Interpreting

1. (Name), ask (name) how many books he has.
2. (Name), ask (name) how long he will be here.
3. (Name), ask (name) whose pen that is.
4. (Name), how long are you going to study tonight?

UNIT 6 - CYCLE 5

Model

Mashna tiempotatah shuyagringi?	How long will you wait?
Las cincokamanmi shuyagrini.	I'll wait until 5:00.

Observations

Las cinco	kaman	mi	shuya	gri	ni
	until		what		

For Repetition (Assigned to members of class)

1.	Tomka las cincokamanmi kaypi shuyagrin.	Tom will wait here until 5:00.
2.	Mariaka domingokamanmi shuyagrin.	Maria will wait until Sunday.
3.	Suzieka chuska horastami yachajugrin.	Suzie will study for four hours.
4.	Johnka las sietekamanmi puñugrin.	John will sleep until 7:00.

For Response

1. Mashna tiempotatah shuyagrin Tomka?
2. Suzieka pichka horastachu yachajugrin?
3. Mashna tiempotatah puñugrin Johnka?
4. Pitah yachajugrin?
5. Maypitah shuyagrin Tomka?

CYCLE 5 (Continued)

6. Imahorastah rigrin Tomka?
   HINT: He will leave after he is through waiting.

7. Johnka las seiskamanchu puñugrin?

Personalized Questions

1. Mashna tiempotatah puñungi kanka?
2. Mashna tiempotatah classepi kangi?
3. Imahorastah cuartoman rigringi?
4. (Shuti)ka enerotachu kaypi kagrin?
5. Imahoratah kayman shamurkangi?
6. Imahorastah chayamurka classeman?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna tiempotatah kawsagrin.

Interpreting

1. (Name), ask (name) if he studies until 10:00.

Activity

Read the following story and answer the questions:

It is Saturday for Miguel. Market day. He sleeps until 4 a.m., then gets up and hurries into town. From 6 to 11 o'clock he sells his handwoven clothes at the market. This particular day is a good one, and Miguel manages to sell 17 items for a good profit. After the market closes, Miguel waits at the plaza until 12 o'clock for a bus which will take him by his house. He goes home for the afternoon to eat and rest.

CYCLE 5 (Continued)

Questions:

1. Miguelka imahorastah llaktaman rin?
2. Mashna tiempotatah puñun payka?
3. Imatatah ruran llaktapika?
4. Mashna tiempotatah trabajan Miguelka mercadopika?
5. Mashna churajunatatah jatun?
6. Imahorastah rin wasiman?
7. Mashna tiempotatah payka shuyan plazapi?
8. Imapahtah wasimanka rin?
9. Miguelka las seiskamanchu puñun o las cuartokamanchu puñun?
10. Payka chunga kanchis churajunatachu jatun?

UNIT 6 - CYCLE 6

Model

Mashna tiempotatah shuyagringi?	How long will you wait?
Kan shamungakamanmi shuyagrini.	I'll wait until you come.

Observations

Kan	shamu	ngakaman	mi	shuya	gri	ni
You	come	until (to the point of)				

1. Compare: -kaman - used with nouns, adverbs, etc.

   -ngakaman - used with verbs

   Examples: Las treskaman, Quitokaman, shamungakaman

2. We have shown four possible ways to answer the question "mashna tiempotatah . . . ?" (How long . . . ?):

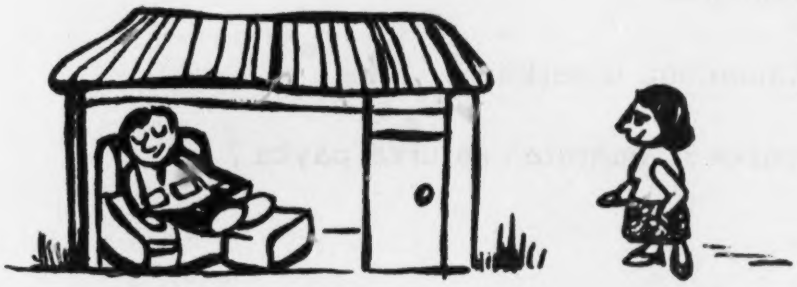
1.	ishkay horastami	two hours
2.	las seismanda las ochokamanmi	from 6:00 to 8:00
3.	las nuevekamanmi	until 9:00
4.	kan shamungakamanmi	until you come

3. "Kan" does not take either of the focus suffixes in the example above because it is a part of the prepositional phrase "until you come" and the focus marker comes at the end of the phrase (after -ngakaman).

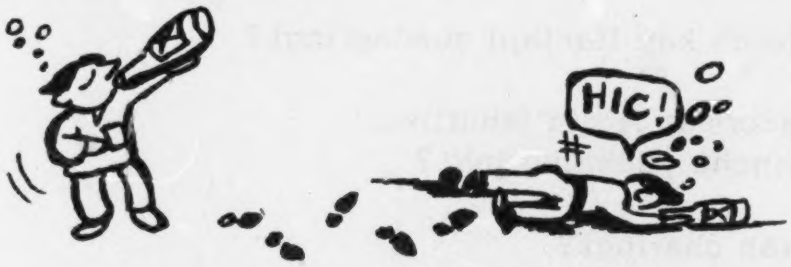
CYCLE 6 (Continued)

For Repetition

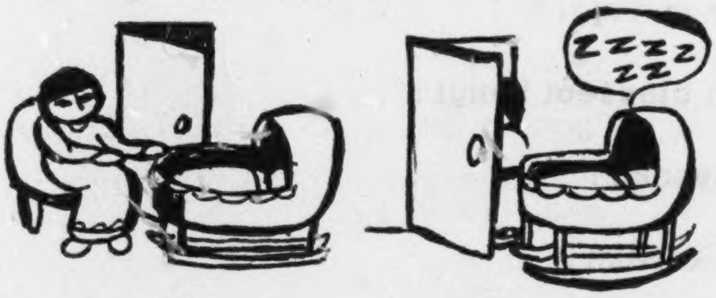
1. **Manuelka wasipimi samujun. Paypah warmi shamungakamanmi samagrin.**
Manuel is resting at home. He will rest until his wife comes home.



2. **Rafaelka ujyajurka. Payka machangakamanmi ujyarka.**
Rafael was drinking. He drank until (he) got drunk.



3. **Carmenka wawa puñungakamanmi cuartopi shuyagrin.**
Carmen will wait in the bedroom until the baby goes to sleep.



For Response

1. **Mashna tiempotatah samagrin Manuelka?**
2. **Mashna tiempotatah shuyagrin Carmenka cuartopika?**

CYCLE 6 (Continued)

3. Pitah u yajurka?
4. Maypitah samajun Manuelka?
5. Pipah warmitah shamugrin?
6. Rafaelka machagakamanchu ujyarka?
7. Manuelpashchu ujyarka? Imatatah rajurka payka?

Personalized Questions

1. Imahorastah?
2. Mashna tiempotatah kay llaktapi quedagringi?
3. Imahoratah Ecuadorman rigrin (shuti)ka?
   Kanka ringakamanchu yachajugringi?
4. Mashna kulkitatah charingi?
5. Ashtaka amigokunatachu charingi?
6. Mashna tiempotatah puñungi?
7. Mashna tiempotatah classepi kangi?
8. Maymantah rirka kaynaka?
9. Maymantah rigringi kayaka?
10. Imahorastah mikun (shuti)ka?
11. Las diezkamanchu yachajungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mashna tiempotatah puñurka kaynaka.

CYCLE 6 (Continued)

2. (Shuti), tapuy (shuti)ta payka trabajarkachu kayman shamungakamanka. (Shuti), tapuy maypitah trabajarka.

Interpreting

1. (Name), ask (name) what time it is.

2. (Name), ask (name) what time he came to class.

3. (Name) ask (name) how many walls there are in here.

4. (Name), ask (name) how long he rested yesterday.

5. (Name), ask (name) if he lived at home before (until) he came here.

6. (Name), ask (name) where he is from and also when he came here.

7. (Name), ask (name) if (name) slept until 8:00 (today).

8. (Name), ask (name) if he will help me tomorrow.

9. (Name), what time did you arrive this morning?

10. (Name), ask (name) if he has a lot of money or just a little money.

Bonus

11. (Name), how would you explain that you went as far as Los Angeles if someone asked you the question "How far did you go?"

UNIT 7

OBJECTIVES — The student should be able to do the following in Quichua:

I. Given: A thought or idea in the student's mind which corresponds to one of the following semantic structures.

A. A group of people (two or more) are performing some activity.

B. A limit is placed on the extent to which some part of an action or process is realized.

Examples: (1) Only 2. . .
(2) Just in the house. . .

Behavior: Effectively express that idea in a spoken Quichua utterance.

Condition: The student is familiar with the vocabulary necessary to express the content of his specific utterance.

II. Given: A picture or real life scene.

Behavior: Describe that picture or scene using some appropriate Quichua adjectives.

UNIT 7 - CYCLE 1

Model

Pitah llukshirka ?	Who left ?
Alvares tiollami llukshirka.	Only senor Alvares left.

Observations

Alvares	tio	lla	mi	llukshi	rka
	Mr. senor	just only		leave	past

1. Tio is the principal word used by the Quichuas for senor. It has been borrowed from Spanish, but the meaning has obviously been modified (from uncle to señor).

   Compare: Sr. Alvares
   Alvares tio

   Notice that the Quichua word follows, rather than precedes, the noun.

For Repetition

1.	Alvares tiollami llukshirka.	Only Mr. Alvares left. (No one else)
2.	Ricardo tioka wasimanllami rirka.	Mr. Ricardo went just to the house. (Nowhere else)
3.	Manuelka aychatallami randigrin.	Manuel just brought meat. (Nothing else)

CYCLE 1 (Continued)

For Response

1. Pitah llukshirka?
2. Ricardo tioka escuelamanchu rirka?
3. Imatatah randigrin Manuelka?
4. Manuelka lechetachu randigrin?
5. Alvares tiopah warmipashchu llukshirka?

Personalized Questions

1. (Shuti), kanka Quichuatachu yachajugringi kaypika?
   Portuguestapashchu yachajugringi?
2. (Shuti), maymandatah kangi? (Shuti) tiopashchu chaymanda?
3. (Shuti)ka classepillachu yachajun?
4. Alilla amigotachu charingi?
5. (Shuti)llachu juyalla churajunataka charin?

Activity

Assume that the people below are doing nothing more or less than what is specified.

1. Tom is working in the chagra.
2. John is helping a friend.
3. Mike is buying food.
4. Mary is living in Rio de Janeiro.
5. Sue is resting for a couple of hours.

CYCLE 1 (Continued)

6. Jack is going to Mexico.

7. Fred is waiting at church.

8. Rex is studying English.

The students will answer the following questions in Quichua by stating what the person in question is doing (not what he is not doing).

1. What is (name) doing?

2. John is helping his friend. Is he also helping his mother?

3. Is Mike buying food and clothes?

4. Do Mary and Sue both live in Rio?

5. Jack's on his way to Mexico. Is he also going to Cuba?

6. Is Jack waiting at the church with Fred?

7. Is Rex studying Quichua as well as English?

8. Will Sue be resting all day?

9. Is Tom doing some work in the corral as well as in the field?

10. Is Sue resting?

UNIT 7 - CYCLE 2

Model

Alillachu kangi?	Are you fine (good)?
(Ari), alillami kani.	(Yes), I'm just fine.

Observations

Ali	lla	chu	ka	ngi
Well, find, good	just	QM-2		

1. The suffix -lla, when used with adjectives like ali above, has a tempering effect. Alilla is just a bit milder than ali, like the difference between "just fine" and "fine".

For Repetition

1. Alillami kani.	I'm fine.
2. Juyallami Mariaka.	Maria is beautiful.
3. Chay yakuka chirimi.	That water is cold.
4. Kushijushkami kani.	I'm happy.
5. Ñuka autoka mapami.	My car is dirty.

For Response

1. Alillachu kangi?
2. Imatah chiri?

CYCLE 2 (Continued)

3. Kanpah mamaka juyallachu?
4. Kushijushkachu kangi?
5. Kanpah autoka mapachu?
6. Pitah kushijushka?
7. Pipah autotah mapa?
8. Yakuka mapachu?

Personalized Questions

1. Pitah juyalla?
2. Quichuaka alichu o nachu ali?
3. Kanka kushijushkachu kangi?
4. Pitah na kushijushkachu?
5. Kay llaktaka jatunchu?
6. Raquel Welchka juyallachu?
7. Kanka chirilla wasipichu kawsangi?
8. Pipah kamisatah mapalla?
9. Kanpah cuartoka uchillachu?
10. Intika chirichu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta payka alillachu.
2. (Shuti), tapuy (shuti)ta kanpah panika juyallachu.

CYCYE 2 (Continued)

3. (Shuti), tapuy (shuti)ta imatah mapalla kaypi.

4. (Shuti), tapuy (shuti)ta kushijushka payka.

5. (Shuti), tapuy (shuti)ta chay ventana jatunchu o uchillachu.

Interpreting

1. (Name), name three objects in this room and describe them.

2. (Name), ask John how he is. (If he is fine.)

3. (Name), ask (name) if he studies only in his room.

4. (Name), is that window cold?

5. (Name), ask (name) who is happy. Have him find out who is so he can tell you.

6. (Name), are you the only one from your family who came here?

UNIT 7 - CYCLE 3

Model A

Kachi tandatachu munangi?	Do you want some "salt" bread?
Na, mishki tandatami munani.	No, I want sweet bread.

Observations

kachi	tanda	ta	chu	muna	ngi
salt	bread	V.O.M.		want	

1. "Salt bread" refers to what we would call "regular bread"; "sweet bread" would be something like cake, for example.

For Repetition

1.	Mishki tandatami munani.	I want (some) sweet bread.
2.	Juyalla churajunatami munani.	I want some good-looking clothes.
3.	Ñukaka punungapahmi munani.	I want to sleep.
4.	Ñukaka mercadoman ringapah munani.	I want to go to the market.

For Response

1. Imatatah munangi?
2. Puñungapachu munangi?
3. Pitah juyalla churujunataka munan?

CYCLE 3 (Continued)

4. Escuelamanchu ringapah munangi?
5. Imatatah munan (shuti)ka?
6. Kachi tandatachu munangi?

Personalized Questions

1. Imatatah munangi?
2. Quichuta yachajungapahchu munangi?
3. Ali mikunata mikungapahchu munangi?
4. Maypitah kawsangapah munangi?
5. Pitah chiri yakuta munan?
6. Llukshingapah munangichu?
7. Kulkita munangichu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah munan payka.
2. (Shuti), tapuy (shuti)ta payka samangapachu munan.
3. (Shuti), tapuy (shuti)ta mishki mikunatachu munan.

Interpreting

1. (Name), ask (name) what he wants.
2. (Name), ask (name) if he wants to buy a sharp-looking (beautiful) car.

CYCLE 3 (Continued)

Model B

Kankunaka samangapahchu munangichih?	Do you-all want to rest?
Ari, samangapahmi munanchih.	Yes, we want to rest.

Observations

kan	kuna	ka	sama	ngapah	chu	muna	ngi	chih
you	pl.		rest	to		want	2 per	verb pl.

1. The verb-plural suffix -chih is attached to a verb in any tense when more than one individual is involved in the action. However, it is not used at all with 3rd person verbs--these keep the same form in the plural as they had in the singular.

	Sing.	Plural
1st per:	mikuni ------------→	mikunchih
2nd per:	mikungi -----------→	mikungichih
3rd per:	mikun -------------→	mikun

2. Remember: The plural suffix -chih is unaffected by the post-n voicing rule.

3. The pronoun plurals are as follows.

ñuka ----------→ ñukanchih

kan -----------→ kankuna

pay------------→ paykuna

CYCLE 3 (Continued)

For Repetition

1.	Nukanchih samangapah munanchih.	We want to rest.
2.	Chay juyalla wasipimi kawsanchih.	We live in that beautiful house.
3.	Ishkay llamatami charinchih.	We have two sheep.

For Response

1. Imatatah munangichih?
2. Maypitah kawsan paykunaka?
3. Mashna llamatatah charingichih?
4. Pitah samangapah munan?
5. Wasipichu kawsangichih?
6. Kanchis llamatachu charingichih?
7. Kankunapah wasika juyallachu?
8. Imatatah munan paykunaka?

Personalized Questions

1. (Shuti), imatatah munangi?
2. Maypitah kawsangichih kankunaka? (Whole class)
3. Imatatah rurangichih kaypika?
4. Quichuatachu yachajungichih?
5. Mashna tiempotatah puñungichih?
6. Kunanka samangapahchu~~chih?~~ munangichih?

CYCLE 3 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash maypitah mikun.
2. (Shuti), tapuy (shuti)ta (shuti)tapash imatatah ruran kaypi.
3. (Shuti), tapuy (shuti)ta (shuti)tapash mishki mikunatachu muran.

Interpreting

1. (Name), ask (name) and (name) what they study here.
2. (Name), ask (name) and (name) if they work.
3. (Name), tell me at least four things or activities what all of you do here during the day. Include times, places, and anything else you wish to say about these activities.

Activity

The teacher pulls out a mysterious looking box or sack and places it on the table. He then asks the class: "Mikungapahchu munangichih?"

If they say yes, he asks further: "Tandatachu munangichih?"

Then he opens the sack and pulls out some bread. Some of it is "mishki tanda" (cookies, cake. . .) and some of it "kachi tanda" (crackers, regular bread. . .)

To receive a piece of bread, each student must accurately explain whether he wants both kinds of bread, "mishki tanda" only, or "kachi tanda" only.

UNIT 7 - CYCLE 4

Model

Felipepash Andrespash llaktamanmi rigrin.	Felipe and Andres will go to town.
Ñukanchihpashmi rigrinchih.	We'll go too.

Observations

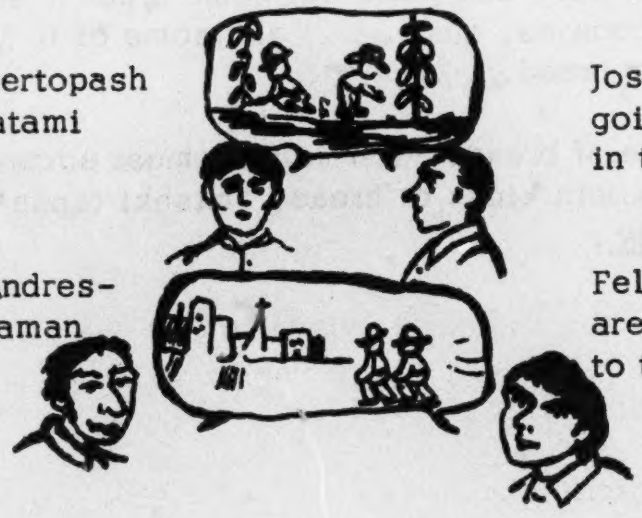
Felipe	pash	Andres	pash	llakta	man	mi	ri	gri	n	Ø
	(and)		(and)				go	fut.	3rd per.	No pl. marker with 3rd per.

1. When -pash is used with two nouns together as in Felipepash Andrespash, it links them together like and does in English.

2. REMINDER: the plural marker -chih is not used with 3rd person verbs.

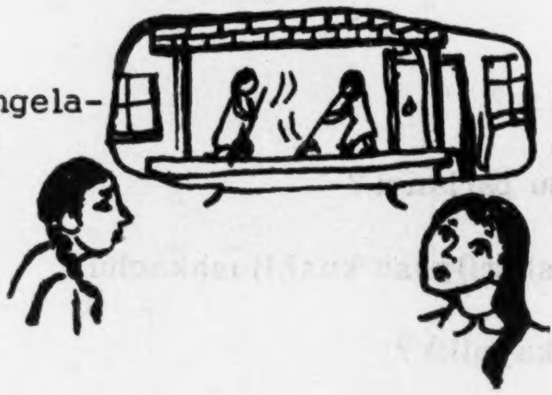
For Repetition

1.	Josepash Albertopash pambapi saratami tarpugrin.	Jose and Alberto are going to plant corn in the field.
2.	Felipepash Andrespashmi llaktaman rigrin.	Felipe and Andres are going to go to town.



CYCLE 4 (Continued)

3. Dolorespash Angelapash patiotami fichagrin.



Dolores and Angela are going to clean (sweep) the porch.

For Response

1. Imatatah ruragrin Josepash Albertopash?
2. Pitah llaktaman rigrin?
3. Josellachu sarata tarpugrin?
4. Dolorespash Angelapashchu patiota fichagrin?
5. Maymantah rigrin Felepash Andrespash?
6. Piwantah fichagrin Angelaka?
7. Imatatah paykunaka fichagrin?
8. Pambapichu trabajan Josepash Albertopash?
9. Felipepash Albertopashchu llaktaman rigrin?

Personalized Questions

1. Imatatah ruragringichih kayaka?
2. Maypitah kawsan (shuti)pash (shuti)pash?
3. Imahoratah Ecuadorman rigringichih?
4. Imatatah ruragringichih Ecuadorpi?
5. Chaypi trabajagringichih?
6. Tarpugringichihchu?

CYCLE 4 (Continued)

7. Alillachu kangi?
8. Inglestallachu parlangi?
9. (Shuti)pash (shuti)pash kushijushkachu?
10. Pitah fichan kaypika?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash imahoratah kaymanda llukshigrin.
2. (Shuti), tapuy (shuti)ta (shuti)tapash maypitah mikun paykunaka.
3. (Shuti), tapuy (shuti)ta (shuti)tapash mashna tiempotatah kay llaktapika kagrin.
4. (Shuti), tapuy (shuti)ta (shuti)tapash alillachu paykuna.

Interpreting

1. (Name), ask (name) and (name) how long they are going to work in Ecuador.
2. (Name), ask (name) and (name) if they are (both) from the United States.
3. (Name), ask (name) and (name) what they are going to do in June.
4. (Name), ask (name) where (name) and (name) go to drink.

UNIT 7 - CYCLE 5

Model

"Chay 'yamor' fiestaka alichu karka ?"	"Was the (that) 'yamor' fiesta good ?
"Alimi karka," nirka Esteban.	"Yes, it was good," said Estevan.

Observations

Ali	mi	ka	rka	ni	rka	Esteban
		be	past	say	past	

1. "Yamor" is a big week-long festival in Otavalo, held each year the first part of September. It is characterized by dancing in the streets and abundant food and drink.
2. Note how the verb ni (to say) is used in quotations.

For Repetition

"Chay 'yamor' fiestaka alimi karka," nirka Estebanka.	That "yamor" fiesta was good, said Esteban.
"Ashtaka gentekunami tiyarkachaypika."	There were a lot of people there.
Ñukanchihka mikurkanchih, ujyarkanchih, bailarkanchihpashmi nirka.	We ate, drank, and (also) danced, he said.

For Response

1. Pitah rirka chay "yamor" fiestamanka ?
2. Imatatah rurarka chay gentekunaka ?

CYCLE 5 (Continued)

3. Paykunaka bailarkachu?
4. Maypitah ashtaka gentekuna tiyarka?
5. Imatatah nirka Estebanka?
6. Imashutitah chay fiestaka?

Personalized Questions

1. (Shuti), imahoratah rirkangi shuh fiestamanka? Piwantah rirkangi? Kankunaka bailarkangichihchu chaypi? Ujyarkangichihchu?
2. Kankunaka samangapahchu munangichih?
3. Maymantah rirkangichih kaynaka? (To two students)
4. Imatatah rurarkangichih kaynaka? (To two others)
5. Imatatah ruragringichih kayaka?
6. Maypitah puñungichih?
7. (After holding up a picture.) Imatatah rikurkangichih?
8. Juyallachu kangi?
9. (Shuti)pash (shuti)pash kaynaka yacharajurkacha o samanajurkachu?
10. Imahoratah kayman shamurkangichih?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash randingapahchu rkrka kaynaka.
2. (Shuti), tapuy (shuti)ta (shuti)tapash aychatachu mikurka kayna chishi.

CYCLE 5 (Continued)

3. (Shuti), tapuy (shuti)ta (shuti)tapash churajunatachu tajsharka kaynaka.

4. (Shuti), tapuy ñukata kushijushkachu kani.

5. (Shuti), tapuy (shuti)ta maypitah kawsan (shuti)pash (shuti)pash.

Interpreting

1. (Name), will you see if you can fine out whether (name) is happy or not?

2. (Name), until what time will you be staying here (in the classroom) today?

3. (Name), would you please find out if the members of the class would like to leave now?

4. (Name), ask (name) how many brothers he has. Would you please find out what he and his brothers used to do when they lived together at home?

5. (Name), ask the members of the class why they are going to Ecuador and when they are going.

6. (Name), ask (name) where he is from. Now would you please find out if he is the only person in this room who is from there?

Activity

Each student will talk about some party he has gone to. He should explain when the party was, who he went to it with or who was there, what they did, . . .

UNIT 7 - CYCLE 6

Model

Imatatah rurajun chay wambrakunaka?	What are those boys doing?
Paykunaka pugllanajun.	They are playing.
Kankunaka imatatah ruranajungichih?	What are you-all doing?
Nukanchihka trabajanajunchihmi.	We are working.

Observations

Imatatah	rura	naju	n	chay	wambra	kuna	ka
	do	progressive plural			boy	noun plural	

Paykuna	puglla	naju	n
	play	Prog. plural	

Nukanchih	trabaja	naju	n	chih
		Prog. plural		verb plural

1. When progressive action is desired, -naju must be used instead of -ju whenever the subject is plural.

    Ñukanchih pugllanajunchih.

    Kankuna pugllanajungichih.

    Paykuna pugllanajun.

CYCLE 6 (Continued)

For Repetition

Write names of members of the class in the blanks.

1. ________pash ________pash pugllanajun. — ________ and ________ are playing.

2. ________pash ________pash samanajun. — ________ and ________ are resting.

3. ________pash ________pash llaktapi purinajun. — ________ and ________ are walking (around) town.

4. ________pash ________pash churajunatami tajshanajun. — ________ and ________ are washing clothes.

For Response

1. Imatatah ruranajun (shuti)ka (shuti)pash ?
2. Pitah samanajun ?
3. (Shuti), (shuti), imatatah ruranajungichih ?
4. Maypitah purinajun (shuti)ka (shuti)pash ?
5. (Shuti), (shuti), pugllanjungichihchu ?
6. Imatatah tajshanajun (shuti)ka (shuti)pash ?
7. Piwantah purijun (shuti)ka ?
8. Kankunaka, imatatah ruranajungichih ?

Personalized Questions

1. Mashna estudientetah tiyan kaypika ?
   Imatatah ruranajun kay estudiantekunaka ?
2. Imatatah ruranajungichih ?

CYCLE 6 (Continued)

The students are assigned to the following activities (two students to each one) as though they were actually doing the same. These will provide the facts for the Controlled Conversation and Interpreting Exercises. (Write the names in.)

___________pash ___________pash puñunajun.

___________pash ___________pash mishki mikunata mikunajun.

___________pash ___________pash trabajanajun.

___________pash ___________pash Quichuatami yachajunajun.

___________pash ___________pash hotelpimi shuyanajun.

Controlled Conversation

1. (Shuti), tapuy (shuti)ta (shuti)tapash imatatah ruranajun.
2. (Shuti), tapuy (shuti)ta (shuti)tapash paykunaka trabajanajunchu.
3. (Shuti), tapuy (shuti)ta payka shuyanajunchu.
4. (Shuti), tapuy (shuti)ta imatatah ruranajun (shuti)ta (shuti)tapash.
5. (Shuti), tapuy (shuti)ta (shuti)tapash kachi mikunatachu mikunajun.

Interpreting

1. (Name), what are you and (name) doing?
2. (Name), ask (name) and (name) if they are sleeping.
3. (Name), ask (name) and (name) if they are waiting. If they say yes, find out where they are waiting.
4. (Name), ask (name) what he is doing.
5. (Name), ask (name) what (name) and (name) are doing.

CYCLE 6 (Continued)

6. (Name), ask (name) who is eating.

7. (Name), ask (name) and (name) what they are doing.

8. (Name), ask (name) and (name) if they are studying. If they say they are not studying, find out what they are doing.

UNIT 7 - CYCLE 7

Model

Kay wambraka kushijushkachu o llakillachu?	Is this boy happy or sad?
Payka llakillami.	He is sad.

Observations

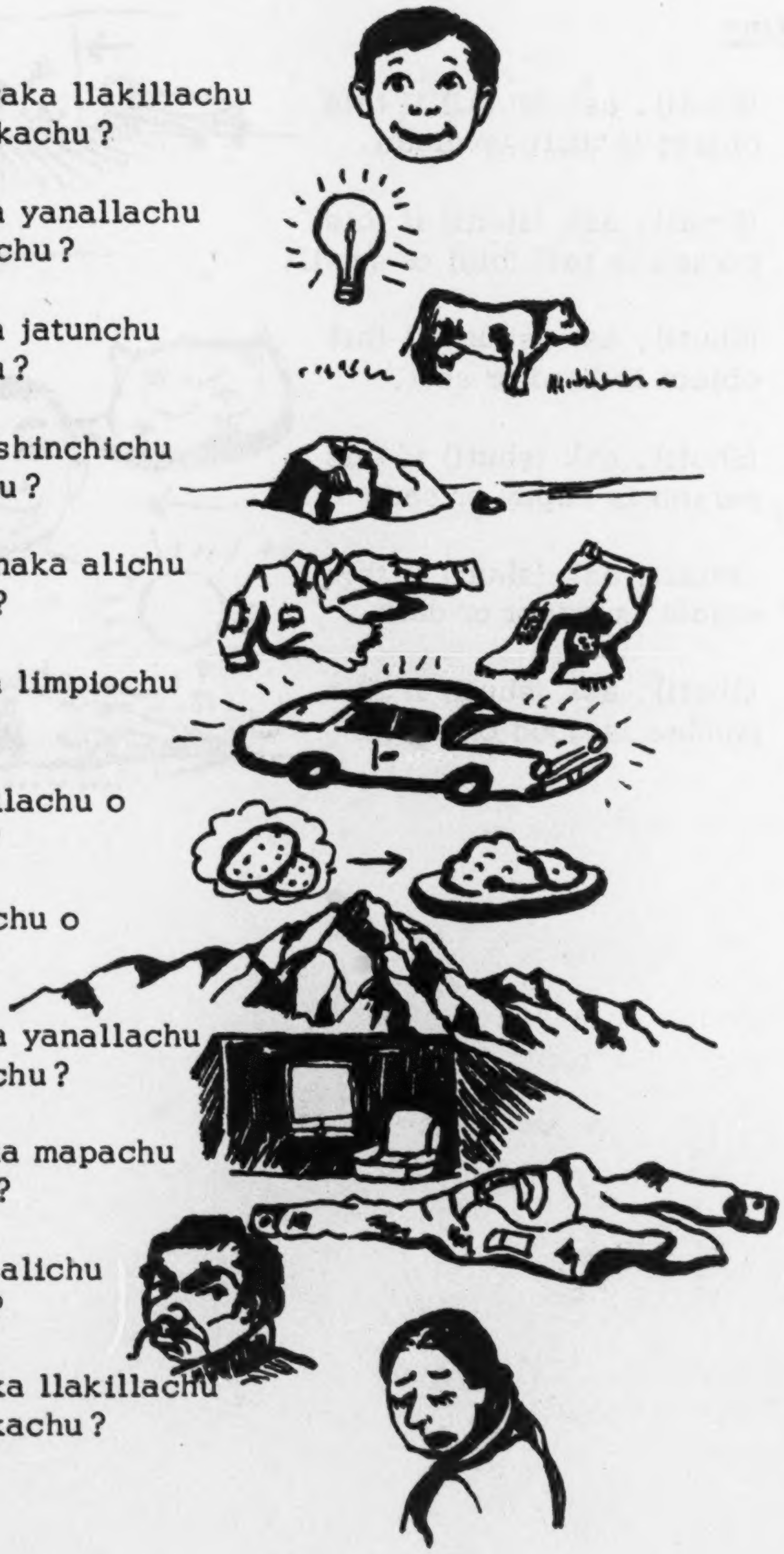
kay	wambra	ka	kushijushka	chu	o	llaki	lla	chu
			happy		or	sad		

For Repetition

1.	Payka kushijushkami. Payka llakillami.	He is happy. He is sad.
2.	Chayka mapami. Chayka limpiomi.	That is dirty. That is clean.
3.	Chayka shinchimi. Chayka amugllami.	That is hard. That is soft.
4.	Kayka alimi. Kayka na alichu.	That is good. That is not good (bad).
5.	Payka jatunmi. Payka uchillami.	She is big. She is small.
6.	Chayka punchallami. Chayka yanallami.	That is bright. That is dark.

CYCLE 7 (Continued)

For Response

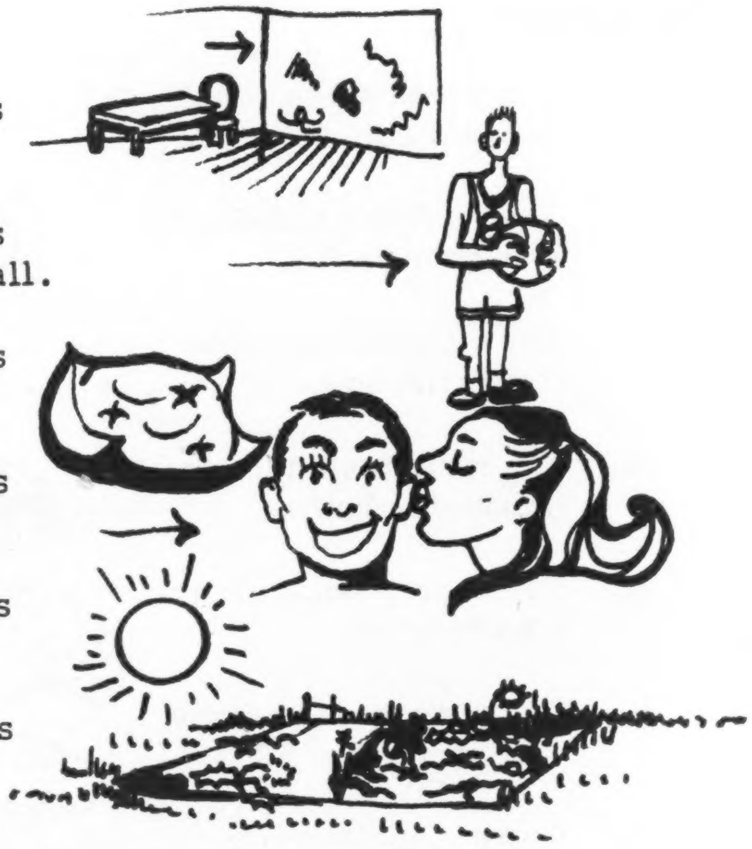


1. Chay wambraka llakillachu o kushijushkachu ?
2. Kay michaka yanallachu o punchallachu ?
3. Kay wagraka jatunchu o uchillachu ?
4. Kay rumika shinchichu o amugllachu ?
5. Kay churajunaka alichu o na alichu ?
6. Chay autoka limpiochu o mapachu ?
7. Kayka amugllachu o shinchichu ?
8. Kayka jatunchu o uchillachu ?
9. Kay cuartoka yanallachu o punchallachu ?
10. Kay camisaka mapachu o limpiochu ?
11. Chay jarika alichu o na alichu ?
12. Chay warmika llakillachu o kushijushkachu ?

CYCLE 7 (Continued)

Interpreting

1. (Shuti), ask (shuti) if this object is dirty or clean.
2. (Shuti), ask (shuti) if this person is tall (big) or small.
3. (Shuti), ask (shuti) if this object is hard or soft.
4. (Shuti), ask (shuti) if this person is happy or sad.
5. (Shuti), ask (shuti) if this object is bright or dark.
6. (Shuti), ask (shuti) if this pambra is good or not.



CYCLE 7 (Continued)

Activity

A discussion of two or three paintings or pictures is the object of this activity. The students should describe whatever they see in the pictures in as much detail as they can, including any stories or observations which might be suggested to their imaginations.

The pictures should include:

1. A nature scene (mountains, lakes, etc.).
2. A city scene.
3. A scene with animals or people.

Coping Situation

The cold night winds of Otavalo have convinced you that it might be practical to get one of the heavy ponchos that the Indians use to wear around the house. Hence, early Saturday morning finds you at the market place in Otavalo surveying the line of ponchos. After some deliveration, you approach an elderly Quichua and inform him that you would like to buy one of his ponchos. "Find," he says, "That will be chusku patsaj (400) sucres." Now you have it on good authority that ponchos of the type you are looking at should normally be expected to sell for about 320 sucres. . .

Resolve this situation with the Quichua jatuj (salesman).

UNIT 8

OBJECTIVES — The student should be able to do the following in Quichua:

I. Given: That the student has something in mind which he wants another person or group of people to do, and for which he knows the necessary vocabulary.

Behavior:

A. He will explain to that person what he wants him to do.

B. He will be able to cause that person to do that thing by giving him an appropriate command to do it.

II. Given: A semantic structure in the student's mind containing a verb which is modified by any of the following adverbs (ña, narah, ñapash, alemanda, ali, na ali, ninanda, ashallata, -rah); and which is otherwise generable by his vocabulary.

Behavior: Generate a spoken utterance which appropriately expresses that idea, including the modification.

UNIT 8 - CYCLE 1

Model

Chay jambita japiy, mesa jawapi churay.	Pick up that medicine and put it on top of the table.

Observations

Chay	jambi	ta	japi	y	mesa	jawa	pi	chura	y
	medicine		pick up, take ahold of	imperative tense		top, above	on	put	Imp. tense

1. The suffix -y is added to the base form of any verb to make a command.

churay- - - - - - -put

mikuy- - - - - - - -eat

riy- - - - - - - - - -go

For Repetition

1.	Chay jambita japiy.	Pick up that medicine.
2.	Jambita mesa (banca) jawapi churay.	Put the medicine on top of the table (desk).
3.	Jambita mesa (banca) ukupi churay.	Put the medicine underneath (or inside) the table (desk).
4.	Chay fotota japiy.	Pick up that picture.
5.	Fotota alpapi churay.	Put the picture on the floor.
6.	Fotota banca ladopi churay.	Put the picture at the side of the desk.

CYCLE 1 (Continued)

For Response

The teacher asks the following question to one of the students:

Imatatah ñuka rurachun munangi? What do you want me to do?

The student gives the teacher one of the commands from the repetition cycle and the teacher obeys the command, provided that the command was well formed.

Different objects (e.g. lapis, pungu) may be substituted by the student if he desires, but they must be objects in the room which can be manipulated as the command requests.

The teacher then repeats the question to another student.

Kanka, imatatah ñuka rurachun munangi?

Interpreting

1. (Name), tell (name) to pick up that pencil.
   Now tell him to put it by the door.
2. (Name), tell (name) to pick up his book.
   Now tell him to put it down on his desk (table).
3. (Name), tell (name) to pick up this money and put it under the window.
4. (Name), tell (name) to pick up that medicine and put it on the floor.
5. (Name), tell (name) to get his money and put it on this desk.
   Now tell him to pick it up again and put it in his book.
6. (Name), tell (name) to put that picture inside his pocket (bolsillo).

CYCLE 1 (Continued)

Activity

Each student is given the floor for a designated period of time (say 2 minutes) during which time he is to conceive commands in his mind and ask other members of the class to do them, following the pattern set before (i.e. using japiy and churay). He may use any objects at his disposal whose names he can say in Quichua.

Naturally, the others will follow the commands as they understand them.

UNIT 8 - CYCLE 2

Model

Shamuychih, mikungichih.	You-all come and eat.
Ama shinaychu.	Don't do that.

Observations

Shamu	y	chih	miku	ngi	chih
	present imperative	plural		future imperative	plural

Ama	shina	y	chu
No	to do this	pres. imperative	negative marker

1. The imperative suffix, -y indicates a command which is to be obeyed immediately, -ngi when used as a command, refers to an action sometime in the future. (Notice that -ngi is exactly the same as the present tense regular form.)

shamuy	-	come (now)
shamungi	-	come (sometime later on)

2. Compare: Na shamunchu (He doesn't come.)

   Ama shamuychu (Don't come.)

Ama, like na, functions as a negative. The difference between them is that na functions in a negative statement while ama is used for prohibitions, such as negative commands.

CYCLE 2 (Continued)

For Repetition

1.	Ama shinaychu.	Don't do that.
	Ama shinaychihchu.	Don't you-all do that.
2.	Riy, heladosta randingi.	Go, (and) buy some ice cream.
3.	Ama chay librota japiychu.	Don't pick up that book.
	Ama chay librota japiychihchu.	Don't you-all pick up that book.
4.	Ama chay librota mesapi churaychu.	Don't put that book on the table.
	Alpapi churay.	Put it on the floor.
5.	Shamuychih mikungichih.	You-all come (and) eat.

Interpreting

1. (Name), tell (name) to go buy some bread.
2. (Name), tell (name) not to do what he's doing.
3. (Name), tell (name) and (name) to come and eat.
4. (Name), tell (name) not to sleep.
5. (Name), tell (name) and (name) not to put their pencils on the floor.
6. (Name), tell (name) to go and buy some ice cream.
7. (Name), tell (name) not to look at his book.
8. (Name), tell (name) and (name) not to pick up this money.

CYCLE 2 (Continued)

Activity

Each student again has a chance to direct the class by giving them commands patterned after those of cycle 1. He may ask more than one student to do something (Chay librokunata mesa jawapi churaychih); or may cancel a command if he wishes before it is completed. (Ama chay librokunata mesa jawapi churaychihchu.--Mesa ukupi churaychih.)

The students will perform the requested actions as they understand them. Each student will know that he is succeeding if the others are accurately following his commands.

UNIT 8 - CYCLE 3

Model

Karaway.	Give me (something).
Ñuka churita yachachipangi.	Please teach my son.

Observations

Kara	wa	y
Give	me	present imperative

Ñuka churita

yachachi	pa	ngi
teach	respect (please)	

1. The suffix -wa is placed directly in the verb when me is the object of the verb.

Compare: Nukata ayuday = help me

Ayudaway = help me

2. The suffix -pa may be attached to all kinds of verbs (not just imperatives) to add a tone of respect toward the person being addressed.

yachachingi - teach

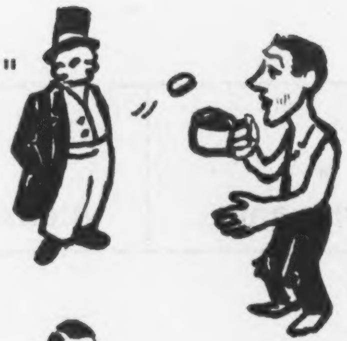
yachachipay - please teach

yachachipani - I teach (stated very respectfully)

CYCLE 3 (Continued)

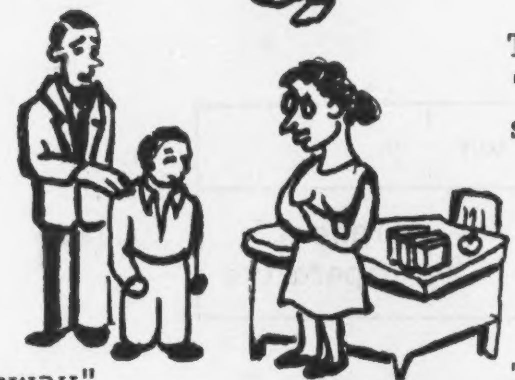
For Repetition

1. Pobreka "karaway" nijun.



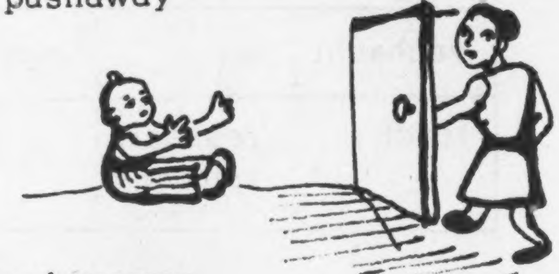
The poor (man) is saying, "Give me ____________."

2. Taytaka "nuka churita yachachipangi" nijun.



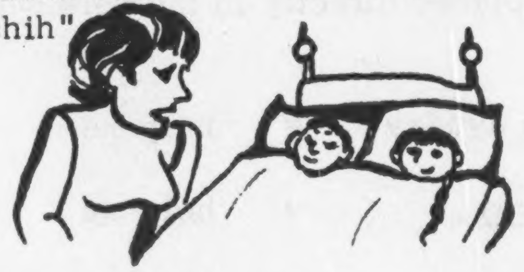
The father is saying, "Please teach my son."

3. Wambraka "pushaway" nijun.



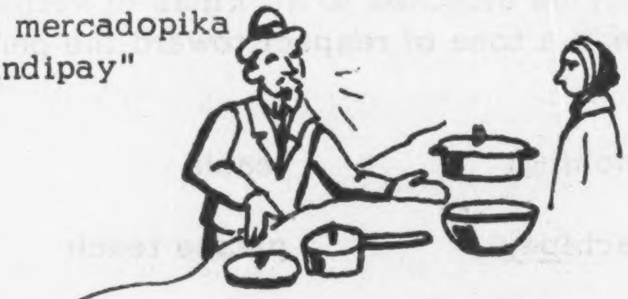
The boy is saying, "Take me with you."

4. Mamaka wawakunaman "Ali punungichih" nijun.



Mother is telling (to) her children, "Sleep well."

5. Jatudorka mercadopika "Kayta randipay" nijun.



The seller in the market is saying, "Please buy this."

CYCLE 3 (Continued)

For Response

1. Imatatah nijun taytaka?
2. Imatatah nijun mamaka?
3. Wambraka "pushaway" nijunchu?
4. Pitah "ali puñungichih" nijun?
5. Jatudorchu "karaway" nijun?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah nijun taytaka.
2. (Shuti), tapuy (shuti)ta pitah "pushaway" nijun.
3. (Shuti), tapuy (shuti)ta pobreka "karaway" nijunchu.
4. (Shuti), tapuy (shuti)ta mamaka "ñuka churita yachachipangi" nijunchu.
5. (Shuti), tapuy (shuti)ta pobrechu "kayta randipay" nijun o jatudorchu "kayta randipay" nijun.

Interpreting

1. (Name), what is the request of the young boy?
2. (Name), ask (name) who says "please teach my son."
3. (Name), ask (name) what the poor man is saying.
4. (Name), who is the mother talking to?
5. (Name), ask (name) if the vender says "take me with you."

CYCLE 3 (Continued)

6. (Name), what is the command of the mother?
7. (Name), what is the command of the vender?
8. (Name), ask (name) if the father or the mother is saying "sleep well".

UNIT 8 - CYCLE 4

Model

Ñuka richun munangichu?	Do you want me to go?
Ari, riylla.	Yes, just go.

Observations

Ñuka	ri	chun	muna	ngi	chu?
	go	to (purpose)			

1. In the above construction, -chun is very similar to a form you already know, -ngapah. The difference is that -ngapah is used when the subject of the main verb of the sentence is the same as that of the -ngapah verb; -chun is used when the subject of the main verb is different from that of the purposive verb.

Compare: A. Ñukaka ringapah munani. — I want me to go. (same person)

B. Ñuka richun munangi. — You want me to go. (different persons)

For Repetition

1.	Kan richun munani.	I want you to go.
2.	Pay mikunata karawachun munani.	I want her to give me some food.
3.	Ñukata pushachun munani.	I want you to take me along.
4.	Ñukapah churita yachachichun munani.	I want you to teach my son.

CYCLE 4 (Continued)

5. Pay ñukawan pugllachun munani. I want him to play with me.

For Response

1. Imatatah munangi kanka?
2. Imatatah munan (name)ka?
3. Kanta pushachun munangichu?
4. Ñuka richun munangichu?
5. Kanpah ushita yachachichun munangichu?

Personalized Questions

1. Imatatah ñuka rurachun munangi?
2. Imatatah munangi kanka?
3. Ñuka richun munangichu?
4. Rikungapah munangichu?
5. Imatatah munan payka?
6. Ñuka kay kulkita karachun munangichu?
7. Kayta mikuchun munangichu?
8. Kayta mikungapah munangichu?
9. Imahorastah llujshingapah munangichih?
10. Kay librota ñuka japichun munangichu?
11. Kay librota mesapi churachun munangichu?

CYCLE 4 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah munan payka.
2. (Shuti), tapuy (shuti)ta kan lluj shichun munanchu.
3. (Shuti), tapuy (shuti)ta kan kay kulkita japichun munanchu. Kunanka, tapuy payta kay kulkita payman karachun munanchu. Etc.
4. (Shuti), tapuy (shuti)ta imahorastah payka pũnungapah rigrin.

Interpreting

1. (Name), ask (name) if he wants you to pick up this medicine.
2. (Name), ask (name) where he wants you to put this medicine.
3. (Name), tell (name) to put his book on the floor.
4. (Name), ask (name) if he wants to leave.
5. (Name), ask (name) what he wants you to do.
6. (Name), ask (name) to pick up this paper and put it under the door.
7. (Name), ask (name) what he wants to do.
8. (Name), ask (name) if he wants you to give him some water.
9. (Name), ask (name) if he wants to play.
10. (Name), ask (name) if he wants you to take him with you (when you go).
11. (Name), tell (name) to rest.
12. (Name), tell (name) not to sleep.

UNIT 8 - CYCLE 5

Model

Ñachu rigringi?	Are you going already (soon)?
Ari, ñami rigrini.	Yes, I'm going soon.
Na, narah rigrinichu.	No, I'm not going yet.

Observations

Ña	chu	ri	gri	ngi
Sp.='ya'				

na	rah	ri	gri	ni	chu
not	yet				

For Repetition

1.	Yacelga tioka ñami llukshigrin.	Sr. Yacelga will be leaving soon.
2.	Males tioka narah llukshigrinchu.	Sr. Males isn't going to leave soon.
3.	Campo tioka ñami mikurka.	Sr. Campo has already eaten.
4.	Aguilar tioka narah mikurkachu.	Sr. Aguilar hasn't eaten yet.

CYCLE 5 (Continued)

For Response

1. Yacelga tioka ñachu llukshigrin?
2. Males tioka ñachu llukshigrin?
3. Ñachu mikurka Aguilar tioka?
4. Pitah ña mikurka?
5. Pitah narah llujshigrin?
6. Ñachu rigrin Males tioka?

Personalized Questions

1. Ñachu rigringi? Imahorastah rigringi?
2. Ñachu llujshigrinchih?
3. (Shuti)ka ñachu puñujun kaypika?
4. Ñachu samangapah munangi?
5. Ñachu mikurkangi?
6. Pitah narah Ecuadorman rirka?
7. Imahorastah rigringi?
8. (Shuti)ka ñachu chayamurka classeman?
9. Ñachu churajunata tajsharkangi?
10. Ñachu mikunataka randirkangi?
11. Ñachu pugllangapah rigringi?

CYCLE 5 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta payka ñachu rigrin Ecuadorman.
2. (Shuti), tapuy (shuti)ta payka ñachu Quichuata parlan.
3. (Shuti), tapuy (shuti)ta payka ñachu samangapah munan.
4. (Shuti), tapuy (shuti)ta payka ñachu churajunata tajsharka.

Interpreting

1. (Name), find out if (name) is leaving the classroom soon.
2. (Name), find out if (name) has taken a rest yet today.
3. (Name), ask (name) if he has already been to Ecuador before.
4. (Name), ask (name) if he has already bought food.
5. (Name), find out if (name) would like to go to sleep now.
6. (Name), tell (name) to pick up this paper.
7. (Name), tell (name) to go to the door.
8. (Name), ask (name) if he wants you to leave.
9. (Name), find out if (name) is going to eat soon.
10. (Name), find out what (name) would like you to do.
11. (Name), tell (name) to buy some bread.
12. (Name), ask (name) if he wants to eat.

CYCLE 5 (Continued)

Activity

Each student is assigned the task of writing ña and narah 5 times each on a sheet of paper. As they are performing this task, the teacher will ask each student at frequent intervals "Ñachu tukuchirkangi?" The students will answer truthfully as to whether they have already finished or not.

UNIT 8 - CYCLE 6

Model

Puñujunrahchu kanpah wawaka?	Is your baby still sleeping?
Ari, puñujunrahmi.	Yes, she's still sleeping.

Observations

puñu	ju	n	rah	mi
	progressive		still, yet	

For Repetition

1.	Wawaka puñujunrahmi.	The baby is still sleeping.
2.	Chay wambraka campopi pugllajunrahmi.	The boy is still playing in the field.
3.	Kwitsaka shuyajunrahmi.	The girl is still waiting.
4.	Taytaka estancopi ujyajunrahmi.	Father is still drinking at the bar.
5.	Mamaka mercadopi jatujunrahmi.	Mother is still buying at the market.

For Response

1. Kwitsaka shuyajunrahchu?
2. Kunanka imatatah rurajun taytaka.
3. Maypitah mamaka? Imatatah rurajun payka chaypika?

CYCLE 6 (Continued)

4. Wambraka ñachu shamurka ?

5. Kunanka, taytaka wasipi trabajajunchu ?

6. Mamaka ñachu kaypika ?

Personalized Questions and Controlled Conversation

Each student is assigned one of the following activities which he is to pretend he is doing during the duration of this exercise.

John -- samajun. (resting)

Fred -- callepi purijun. (walking the streets)

Tom -- campopi pugllajun. (playing in the field)

Harry -- wambrakunata yachachijun. (teaching some boys)

Jim -- plazapi shuyajun. (waiting at the park)

Mary -- quartota fichajun. (sweeping her room)

Dick -- mercadopi randijun. (buying at the market)

Alice -- churajunata tajshajun. (washing clothes)

1. John, imatatah rurajungi ?

2. Mary, imatatah rurajungi ?

3. John, kanka samajungirahchu ?

4. Mary, kan fichajungirahchu ?

5. Tom, tapuy Harryta imatatah rurajun payka ?

6. Alice, tapuy Fredta payka callepi purijunchu ?

CYCLE 6 (Continued)

7. Jim, tapuy Harryta payka wambrakunata yachachijunrahchu?

8. Dick, tapuy Fredta payka callepi purijunrahchu?

Interpreting Activity

Each student will select an activity (similar to those assigned in the last section) and will pretend that he is doing that. As the exercise progresses, he may drop his original activity any time and decide that he is doing something else.

1. (Name), ask Bill what he's doing.
2. (Name), ask Mary what she's doing.
3. (Name), ask Tom if he's eating.
4. (Name), ask Bill if he's still (answer to 1).
5. (Name), ask Mary if she's still (answer to 2).
6. (Name), ask Tom if he's still (Tom's clarification of what he was doing in 3).
7. (Name), ask Bill if he's still (answer to 4).
8. (Name), ask Mary if she's still (answer to 5).
9. (Name), ask Joe what he's doing.

UNIT 8 - CYCLE 7

Model

Chay autoka ñapashchu purin?	Does that car run fast?
Na, chayka alemandami purin.	No, it goes slow.

Observations

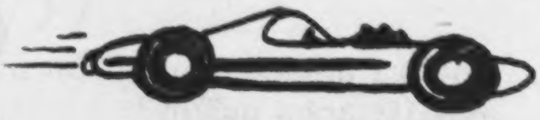
Chay	auto	ka	ñapash	chu	puri	n
			rapidly			

For Repetition

1.	Chay autoka ñapashmi purin. Chay autoka alemandami purin.	That car runs very fast. That car runs slow.
2.	Payka alimi parlan. Payka na ali parlanchu. Payka yangatami parlan.	He speaks well. He doesn't speak well. He speaks without purpose. (Also untruthfully.)
3.	Nuka taytaka ninandami trabajan.	My father works hard. (A lot.)
	Nuka tayta ashallatami trabajan.	My father just works a little.

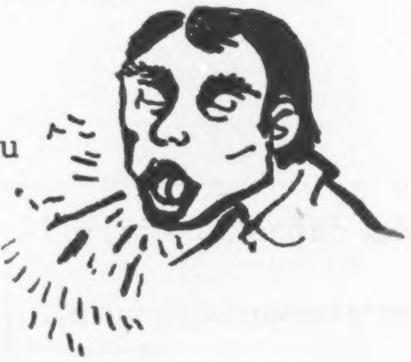
For Response

1. Kay autoka ñapashchu purin o alemandachu purin?

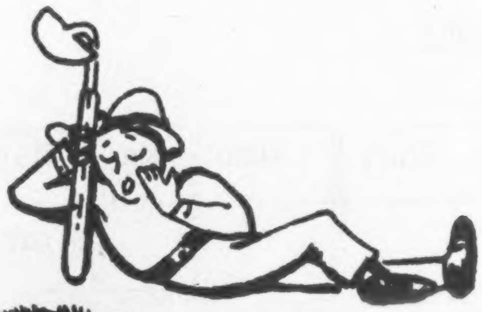


CYCLE 7 (Continued)

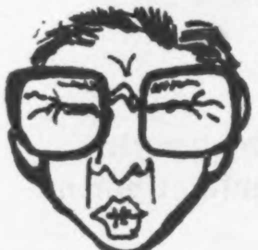
2. Kay runaka alichu parlan o nachu ali parlan? Yangatachu parlan payka?



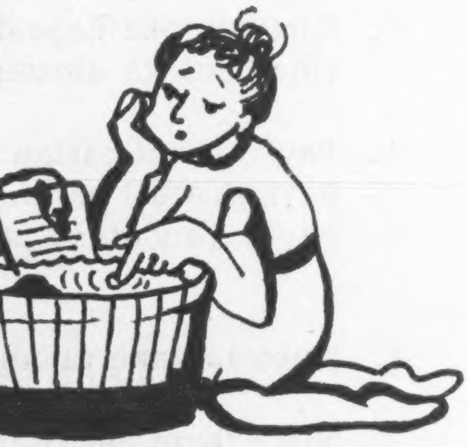
3. Kay wambraka ninandachu trabajajun o ashallatachu trabajajun? Payka yangachu purijun?



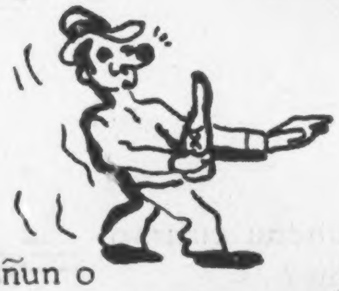
4. Kay jarika alichu rikun o nachu ali rikunchu?



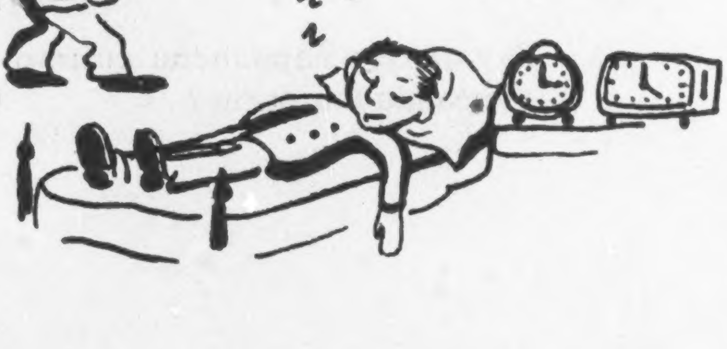
5. Kay warmika ñapashchu tajshan o alemandachu tajshan?



6. Chayka alichu kawsan o yangachu kawsan?



7. Chayka ninandachu puñun o ashallatachu puñun?



CYCLE 7 (Continued)

Interpreting

1. (Name), ask (name) if his car runs fast or slow.
2. (Name), ask (name) if he works hard (a lot) or just a little.
3. (Name), ask (name) if he lives aimlessly.
4. (Name), ask (name) if he studies well or poorly.
5. (Name), ask (name) if he eats rapidly or slowly.
6. (Name), ask (name) if he speaks well or poor.
7. (Name), ask (name) if he rests a lot or just a little.
8. (Name), tell (name) to go quickly to the door.
9. (Name), ask John if he is studying.

   (Name), ask John if he is still studying.
10. (Name), tell (name) to slowly set his pencil on the floor.
11. (Name), ask (name) if he wants you to speak well.
12. (Name), did you open your book yesterday in class?

    Is it still open?
13. (Name), ask (name) if he has already eaten.
14. (Name), ask (name) if he has already rested today.

    (If answer is yes)--ask him if he's still resting.

CYCLE 7 (Continued)

Activity

Each student will think of two things which he would like one of the other students to do and which he can express in terms of his vocabulary. Then, at the nod of the teacher, he will:

(1) Explain which student he would like to have follow his command.

(2) Tell that person what he wants him to do.

(3) Command that person to do the thing specified.

If the request is possible and at all reasonable, the person commanded will be expected to comply with it.

Activity

Each student will think of three things which he has done on some given day during the last year. (This may be anything from climbing a tree to eating fried chicken.) Then he will be given time to explain as best he can for each of those activities:

(1) What he did.

(2) The manner in which it was done (well, poorly, fast, etc.).

(3) When he did it, and whether or not he has done it again since, is still doing it, etc.

The teacher will supply any necessary vocabulary.

UNIT 9

OBJECTIVES The student should be able to do the following in Quichua:

I. Quote something which someone else said.

II. Given: A semantic structure in the student's mind containing two clauses, one of which modifies the other, and where the modifying structure corresponds to one of the following English patterns:

while	he comes,
when	he comes,
if	he comes,
because	he comes,
even though	he comes,
before	he comes,
	coming,

Behavior: Generate that idea, including the modification unit, in acceptable spoken Quichua.

Criteria: Structures must be varied enough to include examples of both -shpa and -jpi in the surface structure.

UNIT 9 - CYCLE 1

Model

Imatatah nin?	What does he say? (What did he say?)
"Ñuka rigrinimi" nin.	He says, "I'll go."

Observations

Ñuka	ri	gri	ni	mi	ni	n
					say	3rd person

1. Quichua uses a direct quotation to explain what other people said. In English we more often use a clause with that (He said that he would go) unless we're writing dialogue in a novel or something.

2. Note that nin has past reference even though it is really a present tense form. This is similar to our English way of saying such things as "He says 'I'll do it,' and then he goes and says. . . ," where we also are really describing what somebody did in the past.

   Nirka is also used to indicate definite past.

For Repetition

1.	"Chay larka ladopimi pugllanajurkanchih" nin wawakunaka.	"We were playing on the side of that ditch," say the children.
2.	Antonioka "na yachanichu" nin.	Antonio says, "I don't know."

CYCLE 1 (Continued)

3.	"Heladosta gustanimi," nirka Mercedeska.	"I like ice cream," said Mercedes.
4.	"Wañugrinimi" nirka Margaritaka.	"I'll die!" said Margarita.

For Response

1. Imatatah nin wawakunaka?
2. Antonioka imatatah nirka?
3. Mercedeska imatatah nin?
4. Imatatah nin Margaritaka?
5. Pitah "wañugrinimi" nin?
6. Antonioka "na yachanichu" nirkachu?
7. Imatatah gustan Mercedeska?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahorastah kunanka.
(After getting answer)--Imatatah nin?

2. (Shuti), tapuy (shuti)ta imatatah chayka.
(Pointing to something)--Imatatah nirka?

3. (Shuti), tapuy (shuti)ta mashna gentetah tiyan kaypika.
Imatatah nin?

4. (Shuti), tapuy (shuti)ta mikungapah munan payka.
Imatatah nirka?

5. (Shuti), tapuy (shuti)ta mashna tiempotatah samarka kaynaka.
Imatatah nin payka?

CYCLE 1 (Continued)

6. (Shuti), tapuy (shuti)ta imahoratah wañugrin payka.
Imatatah nin?

7. (Shuti), tapuy (shuti)ta imapahtah yachajujun payka.
Imatatah nin?

8. (Shuti), tapuy (shuti)ta pipahtah chay pantalonka.
Imatatah nirka?

Activity

Here are some "quotes" by famous Indians:

Geronimo:	"Kunanka wañungimari." (Now you die!)
Chief Sitting Bull:	"Tiyaripay." (Sit down, please.)
Pocohantas To Captain John Smith:	"Ama umata chingachingichu." (Don't lose your head.)
Atawalpa (Inca chief) at seeing a white man for the first time:	"Chayka imatah?" (What is that?)

Answer the following questions in Quichua.

1. What did Geronimo say?
2. What was Chief Sitting Bull's significant remark?
3. What did Pocohantas say to Captain John Smith when the latter was about to be killed by the Indians?

   (Incidently, she did keep them from cutting off his head.)

CYCLE 1 (Continued)

4. What did Atawalpa say (in real Quechua) when he first saw one of the white Spanish conquistadores ?

UNIT 9 - CYCLE 2

Model

Imashpatah kalpajurkangi?	Why were you running?
Shuj millay animalta rikushpami, kalparkani.	I ran because I saw a mean animal. (Lit: Seeing a mean animal, I ran.)

Observations

Imashpa	tah	kalpa	ju	rka	ngi
Why		run	progressive	past tense	

Shuj	millay	animal	ta	riku	shpa	mi	kalpa	rka	ni
	evil, mean			see	ing		run		

1. Millay is a broad adjective covering such concepts as evil, mean, ornery, vicious, etc.

2. The suffix -shpa is extremely useful and important. Note below (For Repetition Phase) some of the variety of situations where it occurs and especially how it is used to tie utterances and thoughts together.

For Repetition (Avelardo tells of a recent incident.)

1. "Ñukaka llaktamanda tigramushpaka shuh millay animaltami rikurkani."	When I was returning from town, I saw a mean animal.

CYCLE 2 (Continued)

2. Chay millay animalta rikushpaka, ninandami kalparkani ñukaka.	Because I saw that mean animal, I really ran.
3. Kutinlla chashna millay animalwan tuparishpaka, kutinmi kalpagrini.	If I meet (up) with a mean animal like that again, I'll run again!

For Response

1. Imapahtah kalparka Abelardoka?
2. Imahoratah chay millay animalta rikurka?
3. Imashpatah kutin kalpagrin payka?
4. Chay millay animalta rikushpaka, imatatah rurarka Abelardoka?
5. Kutin chashna animalta rikushpaka, imatatah ruragrin payka?
6. Chay millay animalwan tuparishpaka, maymandatah tigramurka?
7. Imahoratah kutinlla kalpagrin Abelardoka?
8. Imatatah nin Abelardoka?
   (Repeat as accurately as possible what he said.)

Personalized Questions

1. Shuj millay animalta rikushpaka, imatatah ruragringi kanka?
2. Runata tuparishpaka, imatatah nigringi?
3. Quichuata narah parlashpaka, imatatah parlarkangi?
4. Kan escuelapi o universidadpi kashpaka, imatatah yachajujurkangi?
5. Kanpah wasipi kashpaka, imatatah rurajurkangi?

CYCLE 2 (Continued)

6. (Shuti) narah kayman shamushpaka, maypitah kawsarka?

7. Pitah ña New Yorkman rirka? Chayman rishpaka imatatah rikurkangi?

8. Imahorastah mikurkangi kunan tutamandaka? Mikujushpaka, piwantah parlajurkangi?

9. Imahoratah tigramugringi Estados Unidosman chay Ecuadormandaka? Tigramushpaka, imatatah ruragringi?

Controlled Conversation

1. (Name), tapuy (name)ta imatatah ruragrin payka, shuh millay animalta rikushpa.

2. (Name), tapuy (name)ta maypitah kawsagrin payka, Ecuadorman chayashpaka.

3. (Name), tapuy (name)ta maypitah kawsarka, kayman narah shamushpaka.

4. (Name), tapuy (name)ta imatatah nigrin payka, Estados Unidos Presidenteta tuparishpaka.

Interpreting

1. (Name), where did you live before you came here?

2. (Name), ask (name) who he talked with when he was eating this morning.

3. (Name), ask (name) what he did when he lived at home.

4. (Name), ask (name) what he will say if he meets an Indian.

5. (Name), ask (name) what he will do if he meets a vicious animal.

6. (Name), tell us what you were studying when you were in school.

7. (Name), ask (name) if he already spoke Spanish before he studied Quichua.

UNIT 9 - CYCLE 3

Model

Imashnata granokunaka fukun?	How does the grain get ripe?
Muyuta tarpujpika, granokunaka viñan, fukun.	After he plants the seed, the grain grows and ripens. (Lit: Planting the seed. . .)

Observations

Imashna	tah	grano	kuna	ka	fuku	n
(like how what)					ripen	

Muyu	ta	tarpu	jpi	ka	grano	kuna	ka	viña	n	fuku	n
seed		plant	ing of different subject					grow		ripen	

Compare: -shpa vs. -jpi

A. -shpa is used when the subject of both pasts of the sentence are the same.

Ñuku shamushpaka, (ñuka) mikuni. — When I come, I eat

same

B. -jpi is used when the subjects are different.

Ñuka shamujpika, (payka) mikun. — When I come, he eats.

different

CYCLE 3 (Continued)

For Repetition

1. Tarpujka muyutami tarpun.	The sower (planter) plants seeds.
2. Muyuta tarpujpika, granokunaka viñan, fukun.	After he plants the seeds, the grain grows and matures.
3. Chay grano ña ali fukujpika, gentekunaka cosechan.	When the grain is already well ripe, the people harvest (it).
4. Ashtaka grano tiyajpika, "ali cosechami" nin.	Because there is a lot of grain, they say "It is a good harvest."

For Response

1. Pitah muyuta tarpun?
2. Imashnata granokunaka fukun?
3. Imahoratah cosechan?
4. Imashpatah "ali cosechami" nin?
5. Grano ña ali fukujpika, imatatah ruran gentekunaka?
6. Imatatah nin gentekunaka, ashtaka grano tiyajpika?
7. Imatatah tarpun tarpujka?
8. Imashpatah granoka viñan, fukun?
9. Explain the process of planting and harvesting.

CYCLE 3 (Continued)

For the next three activities, each student is assigned one of the following small tasks to perform. He will perform his task in the order indicated (i.e. person #3 will not perform his task until #2 has finished his, etc.).

Tom	1. librota japin	(picks up his book)
Fred	2. punguta paskan	(opens the door)
Mary	3. punguta vichan	(closes the door)
Jane	4. "Buenos dias" nin	(says "Buenos dias")
Miles	5. lapista alpapi churan	(puts his pencil on the floor)
Lewis	6. ventanakaman rin	(walks to (as far as) the window

Personalized Questions

A. To be asked before the students perform their tasks.

1. Tom, imatatah ruragringi?

   (Tom's answer) Kan chay librota japijpika, imatatah ruragrin Fredka?

2. Fred, Tom paypah librota japijpika, imatatah ruragringi kanka?

   (Fred's answer) Kan punguta paskajpika, imatatah ruragrin Maryka?

3. Mary, Fred chay punguta paskajpika, imatatah ruragringi kanka?

   Kay punguta vichajpika, imatatah ruragrin Janeka?

4. Etc.

B. To be asked after the students have performed the specified tasks.

1. Tom, imatatah rurarkangi?

CYCLE 3 (Continued)

2. Lewis, Mary punguta vichajpika, imatatah rurarka Janeka?
3. Mary, Fred chay punguta paskajpika, kan "Buenos dias" nirkangichu?
4. Tom, Miles paypah lapista alpapi churajpika, Lewiska punguta paskarkachu?
5. Lewis, Miles paypah lapista alpapi churajpika, imatatah rurarkangi kanka?
6. Etc.

Controlled Conversation

1. Mary, tapuy Janeta imatatah rurarka, Mary punguta vichajpika.
2. Miles, tapuy Fredta payka punguta paskarkachu, Tom paypah librota japijpika.
3. Tom, tapuy Lewista imatatah rurarka, Miles lapista alpapi churajpika.
4. Mary, tapuy Lewista imatatah rurarka Janeka, Mary chay punguta vichajpika.
5. Etc.

Interpreting

1. Tom, ask Mary what she did when Fred opened the door.
2. Lewis, ask Miles what he did when you put your pencil on the floor.
3. Mary, ask Tom what he did. Now ask Tom what Miles did when Jane said "Buenos dias."
4. Fred, ask Jane if she said "Buenos dias" when Mary closed the door.

CYCLE 3 (Continued)

5. Jane, ask Fred if he closed the door.

6. Etc.

UNIT 9 - CYCLE 4

Model

"Ama shinaychu" nijpika, imatatah rurarkangi?	When he said "Don't do that," what did you do?
"Ama shinaychu" nijpika, fiñarcani.	When he said "Don't do that," I got angry.

Observations

Ama	shina	y	chu	ni	jpi	ka	fiña	rka	ni	mi
							become angry			

1. A reminder: though we write the English translation of the above sentence as:

   When he said "Don't do that". . .

   a more literal translation (as with any clause containing -shpa or -jpi) would be something like the following.

   He saying "Don't do that". . .

2. Notice below (For Repetition) that -mi falls on the dependent clause (the one with -shpa or -jpi) if that clause contains new information in the sentence. If the main clause contains this information, then it takes the -mi of primary focus.

For Repetition

1.	"Ama shinaychu" nijpimi, fiñarcani.	When he said "Don't do that", I got angry.

CYCLE 4 (Continued)

2.	"Alitunuta yuangapah munani" nishpaka bailemanmi rirkani.	Saying "I want to hear a good tune", I went to the dance.
3.	Pay puñujujpika, nuka trabajarkanimi.	While she was sleeping, I worked.

Note: progressive -ju with -jpi (or -shpa) gives the meaning while. . .

For Response

1. "Ama shinaychu" nijpika, imatatah rurarkangi?
2. Imashpatah fiñarkangi?
3. Imatatah nijpi fiñarkangi?
4. Pay puñujujpika, imatatah rurarkangi?
5. Imapatah baileman rirkangi?
6. Imahoratah trabajarkangi?
7. "Ali tunuta uyangapah munani" nishpaka, maymantah rirkangi?

Personalized Questions

1. Maymantah rirkangi kaynaka? Chayman rijushpaka, imatatah rurarkangi?
2. Maypitah chay camisatah randirkangi? Imashnatah randirkangi chayta?
3. Mashna tiempotatah samangi kada punllaka? Imashpatah?
4. Piwantah mikurkangi kayna tuta? Kankuna mikujujpika, imatatah nijurka payka?

CYCLE 4 (Continued)

5. Kan wasipi kashpaka, maypitah trabajajurkangi? Chaypi trabajajujpika, mashna kulkita pagarka?
6. Imashnatah Quichuataka yachajungi? Librota rikushpachu yachajungi?
7. Imahorastah kay classemanda llujshigringi? Llujshishpaka maymantah rigringi?
8. (Shuti), imahorastah? Las cuatro kajpika, llujshigringichu?
9. (Shuti), imashpatah kay classipi kangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imashnata churajunata tajshan?
2. (Shuti), tapuy (shuti)ta maypitah mikun? Kunanka, tapuy payta imashpatah chaypi mikun.
3. (Shuti), tapuy Joeta pipahtah chay calzon. (Shuti), imatatah nirka Joeka?

Interpreting

1. (Name), tell me what you did when you were at school.
2. (Name), I want you to ask (name) if he had a girl friend (warmi) before he came here. If so, what did she do when he left?
3. (Name), ask (name) what his father said when he came here.
4. (Name), ask (name) where he's going tomorrow (one place) and what he's going to do when he gets there.
5. (Name), ask (name) if he talks while he's eating.
6. (Name), ask (name) what he will do if it rains.

CYCLE 4 (Continued)

7. (Name), ask (name) what he will do if he sees a mean dog.
8. (Name), ask (name) how the Indians harvest grain.
9. (Name), ask (name) where he worked before he came here.
10. (Name), ask (name) why Abelardo (in the story) ran to his house.
11. (Name), ask (name) if his friends study while he sleeps.

UNIT 9 - CYCLE 5

Model

Taytaka "ama asingichu" nirka. "Ama asingichu" nijpipash, asirka.	Father said "Don't laugh." Even though he said "Don't laugh," they laughed anyway.

Observations

Ama	asi	ngi	chu	ni	jpi	pash	asi	rka
	laugh			say	ing	although, even though, in spite of		

1. When -pash is added to -shpa or -jpi, the result is the special meaning above, even though, in spite of, etc.

Compare: rikujpi

rikujpika

rikujpimi

rikujpipash

For Repetition

1. Taytaka "ama asingichu" nirka. "Ama asingichu" nijpipash, wawakunaka asirka.	Father said "Don't laugh." Even though he said "Don't laugh," the children laughed anyway.
2. "Kunanka trabajota kallarigrini" nirka Joséka. Pay trabajashpapash, na tukuchirkachu.	"Now I'll begin the work" said Jose. Even though he worked (however) he didn't finish.

CYCLE 5 (Continued)

For Response

1. Tayta "ama asingichu" nijpipash, asirkachu?
2. José trabajashpapash, tukuchirkachu?
3. Imatatah rurarka wawakunaka, tayta "ama asingichu" nijpipash?
4. José trabajota kallarishpapash, imatatah na rurarka?
5. Joseka imatatah nin?
6. Joseka trabajota tukuchirkachu?
7. Imatatah nirka taytaka? Chayta nijpipash, imatatah rurarka wawakunaka?
8. Imatatah kallarirka Joseka? Pay kallarishpapash, tukuchirkachu?

Interpreting

1. What happened even though the father said "Don't laugh"?
2. What did José begin? Even though he did work, did he finish?
3. What did the father say?
4. What did José say?
5. (Name), did you begin school at a university?
   (If answer is yes) Did you finish?
   (If answer is no) Even though you didn't go to the university, did you study something at home?
6. (Name), did you sleep extensively last night? Even though you slept a lot then, do you still want to sleep some more?
7. Do you like Indians even though they speak Quichua?

CYCLE 5 (Continued)

8. Do you like spring (primavera) even when it rains?

9. Do you like your friends even if (when) they're bad?

Activity

Read each of the following short narrations once or twice. Each student will select two of the three narrations and retell them in Quichua. He should concentrate on using the -shpa and -jpi constructions to tie the story together.

Note: The purpose of this activity is not to translate the English version. It is rather to get the idea and facts (semantic structure) of the narration from the English, then struggle with these and put them across as well as possible in Quichua.

The Saransig Family

1. Miguel Saransig (the father).

Miguel works at the San Miguel Factory. Each day he leaves home at 9:00. When he arrives at the factory he begins his work immediately.

Miguel weaves (awa) cloth. Because he is a good worker, the jefe (boss) likes him. He always sings (canta) while he works.

Miguel finishes at 5:00. Then he waits until the bus comes and rides home. When he gets home, he eats and then rests a while.

2. Juanito (the son).

Juanito is a happy boy today because school starts tomorrow. "When I go to school" he says, "I'll study Spanish. I'll eat and play with the other kids, too."

If Juanito studies hard, he'll be a good student. He's very intelligent (vivo) and wants to learn.

CYCLE 5 (Continued)

Even though he goes to school, however, Juanito will still have plenty of work to do at home. When mother says "Do this," he'll still do it.

3. Margarita (the mother).

Yesterday Margarita was walking down the road, looking at the trees. While she was doing that she saw a beautiful cow at one of her neighbor's (vecino) houses. Margarita liked the cow, and immediately wanted to buy it from the neighbor.

When Miguel came home, Margarita told him that she wanted to buy the cow. Before she bought it, he went to look at it. After he saw it, they bought the cow.

Activity

1. (Name), ask John where he's from. (And after the student has obtained the information) Imatatah nirka Johnka?
2. (Name), ask (name) what he's doing. . . Imatatah nirka?
3. Fred, tell Joe what time you ate (breakfast) this morning. . . Joe, imatatah nin Fredka?
4. Mary, tell Rick what your father's name is. Rick, imatatah nin Maryka?
5. Alice, tell Annette how old you are. Annette, imatatah nin?
6. (Name), ask (name) when he's going to Ecuadoe. Imatatah nin?

Activity

A. Below are described three "happenings." Assume that each one of these takes place only when something else also occurs. (This may be something else the person involved does, or something that someone else does). As each of the ideas is considered, students

CYCLE 5 (Continued)

will take turns expressing some of the possible limitations which must happen in conjunction with the original idea. They should express the complete idea, that is, the happening as well as the limitation they have placed upon it.

Example (In English):

Main Idea: Freddy Smith sells horses.

Possible student expressions (showing limitations):

1. Freddy Smith sells horses when he has them.
2. If people want horses, Freddy Smith sells horses.
3. Freddy Smith sells horses even though he doesn't make much.
4. Etc.

Main Ideas

1. Ñukaka mikugrini.
   (I will eat.)
2. Rafael Lemaka ninanda trabajan.
   (Rafael Lema works hard.)
3. Chay wambrakunaka napash napash wasiman tigramurka.
   (Those boys returned to the house very quickly.)

B. Below, five limitations are described. The students will think of original ideas to complete the actions below, and then say the utterance as they did in part A. Anything within the power of your imagination and vocabulary is conceivable.

CYCLE 5 (Continued)

1. Tamyajpika,
2. Ñuka kulkita charishpaka,
3. Pay shamujpika,
4. ____________ munashpapash,
5. Tamyajujpika,

UNIT 10

OBJECTIVES

Each student should be able to do the following in Quichua:

1. The important concepts of Lessons 6-9 are recycled in cycles 1-5. The student shall respond acceptably to the Interpreting and Activity sections of these cycles.

2. Given the Microtext of Cycle 6:

   A. Demonstrate comprehension of any part of the Microtext by giving an English equivalent.

   B. Read any section of the Microtext with acceptable pronunciation.

   C. Answer Quichua questions about the Microtext with meaningful responses.

   D. Explain in his own words in Quichua about the two different peoples represented in the microtext.

UNIT 10 - CYCLE 1

Model

Mashna corvatatah ministirin?	How many ties does one need?
Picha corvatallami ministirin yarin.	It seems like you just need five ties.

Observations

Picha	ta	lla	mi	ministi	ri	n	yarin
five	verb object marker	just	major focus	need	reflexive (Spanish se)		It seems that I think

1. The suffix -ri, as used above, is very much like Spanish se, as in Se necesita algo?

   In English, we usually use either the pronoun one or you to give this idea:

   How much money does one need?

   How much money do you need?

2. "Yarin" is used to qualify any statement when you are not sure that the information is true. Expressions in English which convey much the same meaning are "I think that. . .", As far as I know. . .", etc.

CYCLE 1 - (Continued)

For Repetition

1.	Shuj autotallami ministirin yarin.	It seems that you just need one car.
2.	Ishkay makita ministirin.	You need two hands.
3.	Ashtaka kulkita ministirin yarin.	It seems like you need a lot of money.
4.	Tawka amigota ministirin.	You need many friends.

For Response

1. Mashna amigotatah ministirin?
2. Mashna wasitatah ministirin?
3. Mashna zapatoskunatatah ministirin?
4. Mashna calzontatah ministirin?
5. Mashna platotatah ministirin mikungapahka?
6. Mashna dedotatah ministirin?
7. Mashna librotatah ministirin kaypika?

CYCLE 1 - (Continued)

Interpreting

1. (Name), ask (name) how much money you need to go to Ecuador.
2. (Name), ask (name) how many cars a person needs.
3. (Name), ask (name) how many shirts he has.
4. (Name), ask (name) how many states are in the United States.
5. (Name), ask (name) how many people are in this room.
6. (Name), ask (name) how many dollars you need to buy a pair of pants.

UNIT 10 - CYCLE 2

Model

Imahorakamantah rasuka tiyan?	Until when is there snow?
Kaypika mayokamanmi tiyan yarin.	There's snow here until May, it seems.

Observations

Ima	hora	kaman	tah	rasu	ka	tiya	n
What	time	until	QM-1	snow		there is (Spanish - hay)	

1. Compare:

Imahorakamantah ... Until what time (when)?

Mashna tiempotatah ... (For) how long?

In English we usually say just "how long" for both of the above:

How long will you be here? { For how much time will you be here?
Until when will you be here?

CYCLE 2 (Continued)

For Repetition

1.	Nixon tioka 1976 kamanmi Estados Unidos Presidente kagrin yarin.	As far as I know, Mr. Nixon will be President of the United States until 1976.
2.	Kaypika mayokamanmi rasuka tiyan yarin.	I think there's snow here until May.
3.	Napoleonka wañungakamanmi kawsarka!	Napoleon lived until (he) died!
4.	Estudiantekunaka las diez-kamanmi yachajun kaypika.	The students here study until 10:00.

For Response

1. Imahorakamantah Nixon tioka Estados Unidos Presidente kagrin?
2. Imahorakamantah rasuka tiyan kaypika?
3. Mashna tiempotatah kawsarka Napoleonka?
4. Imahoraskamantah yachajun estudiantekuna kaypika tukuy punlla? (Every day)

CYCLE 2 (Continued)

Personalized Questions

1. Imahorakamantah kaypi kagringi?
2. Imahoraskamantah yachajugringi kunan tuta?
3. Imawatakamantah kawsarka John F. Kennedyka?
4. Mashna tiempotatah Ecuadorpika kagringi?
5. Imahorastah?
6. Imakillakamantah rasuka tiyan Alaskapi?
7. Imahoraskamantah puñun kanpah amigoka?
8. Mashna tiempotatah kay classepika kagringi?
9. Junio chayangakamanchu rasuka tiyan kaypika?
10. Diciembrekamanchu kaypi kagringi?

Interpreting

1. (Name), ask (name) how long the snow lasts in Canada.
2. (Name), ask (name) how long President Nixon will be president of the United States.
3. (Name), ask (name) how long he will be in Ecuador.
4. (Name), ask (name) until how late at night the students study here.
5. (Name), ask (name) until when Adolph Hitler lived.

UNIT 10 - CYCLE 3

Model

Imahorastah ñuka kiruta mayllachun munangi?	When do you want me to wash my teeth?
Kay classe tukurijpimi mayllangilla.	Wash them when class is finished.

Observations

Kay	classe	tuku	ri	jpi	mi	maylla	ngi	lla
		finish	reflexive	ing		wash (a surface)	future command	just

1. In English the question above would probably be "When can I brush my teeth?", but in Quichua it is natural to ask the other person when he wants us to brush our teeth.

2. Compare: maylla ... to wash a surfact (teeth, table, floor, etc.)

tajsha ... to wash clothes.

3. Compare: tukuchi ... he (someone) finishes.

tukuri ... it finishes itself (reflexive).

4. The suffix -lla, when attached to a command, tempers it somewhat.

mayllangi ... wash!

mayllangilla ... just wash (a more gentle command).

CYCLE 3 - (Continued)

For Repetition

1.	Imahorastah ñuka kiruta mayllachun munangi ?	When do you want me to wash my teeth ? (When may I wash my teeth ?)
2.	Imahorastah coca colata ujyangapah richun munangi ?	When do you want me to go drink a coca-cola ?
3.	Imahorastah cartata escribichun munangi ?	When do you want me to write letters ?

For Response

1.	Kay classe tukurijpimi kiruta mayllangilla.	Wash your teeth when class is over.
2.	Ashata kashpalla ringilla.	Go in just a few minutes. (Lit. A little being, go.)
3.	Sabadota shinangilla.	Do that on Saturday.

CYCLE 3 - (Continued)

Interpreting Each student takes a turn being the boss.

1. (Name), ask the boss when you can take a rest.
2. (Name), ask the boss when you may leave.
3. (Name), ask the boss when you can clean your room.
4. (Name), ask the boss when you can call (telefona) your girlfriend (warmi).
5. (Name), ask the boss when you can buy some ice cream.
6. (Name), ask the boss when you can wash your hands.
7. (Name), ask the boss when you can sleep.
8. (Name), ask the boss if you can rest now.
9. (Name), ask the boss if you can wash your teeth now.
10. (Name), ask the boss if you can go drink a coke.
11. (Name), ask the boss if you can go write a letter.
12. (Name), ask the boss if you can leave.

Activity

Each student will ask permission from the teacher to do two or three things which he wants to do or needs to do. The teacher will assume to tell him if and when he can do them. These should be meaningful activities to the student himself, something he really needs to do now or may need to do in the future with the permission of his instructor.

UNIT 10 - CYCLE 4

Model A

Imashnatah "casa"-taka nirin Quichuapika?	How do you say "casa" in Quichua?
Nirin "wasi".	You say "wasi".

Observations

Imashna	tah	"casa"	ta	ka	ni	ri	n	Quichua	pi	ka
How		house "Spanish"	verb obj. marker		say	reflexive				

1. This frame may very well be one of the most useful phrases you will ever learn in Quichua. With it you can ask how to say any word or phrase in Quichua, given that you are talking to a bilingual Indian (who speaks some Spanish) and you know the Spanish equivalent, or you can get the same information from your teacher through English (given that he speaks English).

2. Notice that the direct object marker (-ta) is needed in the question ("casa" taka) but not in the answer ("wasi"). This is a peculiarity of this construction. Except in such questions, objects of nin (which are really quotations) do not take -ta.

CYCLE 4 (Continued)

For Repetition	For Response
1. "Yaku" nirin.	Imashnatah "agua"taka nirin Quichuapika ?
2. "Maymantah rijungi ?" nirin.	Imashnatah "¿A dónde vas ?"taka nirin Quichuapika ?
3. "Ashta kashkaman" nirin.	Imashnatah "Good-bye" taka nirin Quichuapika ?

Personalized Questions

1. Imashnatah "dia" taka nirin Quichuapika ?
2. Imashnatah "leche"ta Quichuapika nirin ?
3. Quichuapika imashnatah "dog"taka nirin ?
4. Imashnatah "where are you from ?"ta nirin Quichuapika ?
5. Imashnatah "salt"taka nirin Quichuapika ?
6. Imashnatah nirin "yo tengo mucho dinero"ta Quichuapika ?

CYCLE 4 - (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imashnatah nirin "food"taka Quichuapika?
2. (Shuti), tapuy (shuti)ta imashnatah "grande"ta nirin Quichuapika?

Interpreting

1. (Name), ask (name) how you say "bread" in Quichua.
2. (Name), ask (name) how you say "buenos dias" in Quichua.
3. (Name), find out what the Quichua word for "padre" is.
4. (Name), ask (name) how you say "brother" in Quichua.

Activity

Students may use the device learned in this cycle to discover from the teacher the name of any word, phrase, etc. which they want to know in Quichua.

CYCLE 4 - (Continued)

Model B

Imashnatah aychata yanurin? Mangapi yakuwan churashpami yanurin.	How do you cook meat? You cook it by putting it in a pot with some water.

Observations

Imashna	tah	aycha	ta	yanu	ri	n
How				cook	reflexive	

1. Notice again the way the reflexive is used.

Imashnatah aychata yanurin?
Como se cocina carne?
How is meat cooked?

CYCLE 4 - (Continued)

For Repetition

1.	Shuj asha yakuta japishpami, autota mayllarin.	Getting a little water, you wash the car.
2.	Mangapi yakuwan churashpami aychata yanurin.	You cook meat by putting it in a pot with some water.
3.	Kaspikunawan trabajashpa wasita rurarin.	You make a house by working with wood.
4.	Plazaman rishpa, kulkita pagashpami ruanataka randirin.	To buy a poncho you go to the market and pay money.

For Response

1. Imashnatah autota mayllarin?
2. Imashnatah aychata yanurin?
3. Imashnatah wasita rurarin?
4. Imashnatah ruanataka randirin?

CYCLE 4 - (Continued)

Personalized Questions

1. Imashnatah heladosta randirin?
2. Imashnatah kulkita japirin?
3. Imashnatah librota escribirin?
4. Imashnatah Quichuata yachajurin?
5. Imashnatah kiruta mayllarin?
6. Imashnatah Los Angelesman ririn?
7. Imashnatah fabrikapi trabajarin?

Interpreting

1. (Name), ask (name) how you wash a car.
2. (Name), ask (name) how you get money.
3. (Name), find out from (name) how to cook meat.
4. (Name), find out from (name) how to study Quichua.

Activity

The students may ask the teacher how to do anything they want to know how to do. The teacher will give needed vocabulary for their questions and also explain in detail how to do the thing they are asking about.

UNIT 10 - CYCLE 5

Model and Repetition

Rafaelka Otavaloman rijushpaka, Manuelta tuparirka.	As Rafael was going to Otavalo, he met Manuel.
Manuelta tuparishpaka, "Alillachu kangi" nin Rafaelka.	When he met Manuel Rafael says (said), "Are you fine"?
"Alillachu kangi" nijpika, Manuelka "Alillami kani" nin.	When he said "Are you fine", Manuel said "Yes, I'm just fine."
Manuel "Alillami kani" nijpika, Rafaelka partirishpa Otavaloman rirka.	After Manuel said "Yes, I'm just fine", Rafael, leaving (him) went to Otavalo.

Observations

1. Note how -shpa and -jpi are used to tie the story together. Note also the characteristic of introducing a new sentence by reemphasizing the action of the preceeding line, e.g.

   Manuelta tuparishpaka....

   Alillachu kangi nijpika....

   Etc.

   This is a common characteristic of Quichua and one of those qualities which gives it its own distinct flavor. The English translation has somewhat of an infantile quality, but this is not true of the Quichua (although the plot is admittedly not earthshaking).

CYCLE 5 (Continued)

For Response

1. Rafael Otavaloman rishpaka, pitatah tuparirka?
2. Imashpatah Rafaelka "Alillachu kangi?" nin?
3. Rafael "Alillachu kangi?" nijpika, imatatah rurarka Manuelka?
4. Imahorastah Rafaelka Manuelmanda partirirka?
5. Manuel "Alillami kani" nijpika, imatatah rurarka Rafaelka? Maymantah rirka?
6. Rafael Manuelta tuparishpaka, imatatah nirka?
7. Manuel "Alillachu kangi?" nirkachu?
8. Rafaelka, Manuelta tuparishpapash, Otavaloman rirkachu?

Interpreting

1. In your own words, tell about the meeting of Rafael and Manuel.

CYCLE 5 (Continued)

Activity

For each item below, join the events together in your mind and make a story out of them. Then tell that little story in Quichua.

1. Carlos was playing in the field (campo).

   Carlos wanted some food.

   Then he saw some apples (manzana).

   He ate the apples

   That made Carlos' mother angry.

2. Juan is going to see Maria.

   Maria will see Juan coming.

   Maria will leave the house before Juan arrives.

   Then Juan will come back home.

3. Three brothers lived in Cayambe (a little city near Otavalo).

   They were Alfonso, Marcelo, and Andres.

   Alfonso died.

   After that, Marcelo died too.

   Then Andres went to Otavalo to live.

   But after he got to Otavalo, he died too.

CYCLE 5 - (Continued)

Coping Situation

You are high in the mountains of Ecuador working with some Indians to help them improve their agricultural methods. As you are surveying the land, you decide it would be advantageous to construct an irrigation ditch (Larka) in the area. You voice this idea to the Indians, but this particular group is apparently not familiar with ditches, for their reply is, "What is a Larka and how do you make one?"

Resolve this situation.

UNIT 10 - CYCLE 6

MICROTEXT

Urkumandakuna

1. Urku ladolla runakunaka sabadotallami Otavaloman rin.
2. Sabado chayangakamanka, paykunaka wasipillami kawsan.
3. Ña sabado chayajpika, Otavaloman rishpaka, jiwata, yantatami jatun mercadopika.
4. Chaykunaka ali gentekunami.

Lagunamandakuna

5. Chay lagunamandakunaka millay gentekunami.
6. Otavaloman rishpaka, wakinka shuwangapahllami rin.
7. Alipacha shuwankunami paykunaka.
8. Mishukuna paykunapah llaktaman rijpika, finanllami. "Mishukuna, riy chih kankunapah alpaman. Imapahtah ñukapah alpaman shamungichih" nin.

CYCLE 6 - (Continued)

The Mountain People (Lit. "from the mountain ones")

1. The Indians on the mountain side only go to Otavalo on Saturdays.
2. Until Saturday arrives, they just live at home. (i.e. in their own houses.)
3. As soon as Saturday comes and they go to Otavalo, they sell grass and firewood in the market.
4. Those are good people.

The People From The Lake

5. Those people from the lake are bad people.
6. When they go to Otavalo, some of them go just to steal.
7. They are very good thieves.
8. When white men go to their town, they just get angry. "White men, go to your land. What do you come to my land for?" they say.

CYCLE 6 - (Continued)

Procedure: The students will:

I. Demonstrate understanding of the Microtext by giving an English equivalent of either the section on "mountain people" or the section on the "lagoon people" or of any one of the numbered statements (1-8), where these are given either orally or written.

II. Read sections of the text aloud as assigned by the teacher.

III. Questions Note: Be sure to qualify any answers for which you have no definite information with "It seems that...."

1. Imahoratah urku ladolla runakunaka Otavaloman rin?
2. Sabado chayangakamanka, imatatah ruran paykunaka?
3. Pitah jiwata jatun mercadopika?
4. Imahoratah shuwan lagunamandakunaka?
5. Mayjan (which) gentekunatah millay?
6. Imahoratah rin urku gentekunaka Otavaloman?
7. Imahoratah fiñan lagunamandakunaka?
   Imatatah nin paykunaka?
8. Chay lagunamandakunaka ali gentekunachu?
9. Lagunamandakunaka mercadopika jatunchu?
10. Sabado narah chayajpika, maypitah kawsan urkumandakunaka?

CYCLE 6 - (Continued)

11. Mishukuna shamujpika, imatatah nin lagunamandakunaka?

12. Imashpatah lagunamandakunaka millay?

13. Lagunamandakunaka imapahtah Otavaloman rin?

14. Sabado narah chayajpika, urkumandakunaka Otavalopichu kawsan?

15. Imashpatah fiñanlla lagunamandakunaka

16. Imatatah jatun urku ladolla runakunaka?

17. Imapunllakamantah paykunaka wasipilla quedan?

18. Sabado chayajpika, wasipi quedanrahchu?

19. Martes ña chayajpika, maypitah urkumandakunaka?

20. Otavaloman rishpaka, imatatah ruran wakin lagunamandakunada?

21. Otavaloman rishpaka, imatatah ruran urkumandakuna.

22. Imashnatah parlan lagunamandakunaka, mishukuna paykunapah llaktaman shamujpika?

23. Mashna tiempotatah urku ladolla runakuna wasipi shuyan?

24. Domingo chayajpika, urkumandakunaka na wasiman rinajunchu?

25. Chay urku ladolla runakuna mercadopi jatujujpika, imatatah ruran lagunamandakuna?

26. Urkumandakunaka callepichu jatun?

27. Lagunamandakunaka, Quitopi kashpaka, shuwanchu?

28. Lunes chayajpika, urkumandakunaka Otavalopi jatunajunrahchu?

CYCLE 6 - (Continued)

29. Imashnatah jiwata jaturin?

30. Mashna gentekunatah tiyan kay historiapika?

IV. Tell in your own words in Quichua as much as you can about the people from the mountain, then about the people from the lake. Contrast the two groups and add your own interpretations and extrapolations if you wish.

Individual Extension

The students may ask the teacher for any information which they personally want to know about individual applications of the contents of this Unit (or any other aspect of Quichua) to their own situation.

UNIT 11

OBJECTIVES — The student should be able to do the following in Quichua.

I. Given: A semantic structure in the student's mind which refers to a past event or happening which the student did not personally witness, or, if he himself did it, which he was unaware of at the time it happened.

Behavior: Generate that idea in an acceptable spoken Quichua utterance.

Condition: The utterance is generable in terms of the student's vocabulary.

II. Given: A semantic structure in the student's mind containing a verb with one of the following characteristics, and which is otherwise generable in the student's vocabulary.

A. An agent causes something to happen.

B. Motion is reflected toward the location of the speaker.

C. The subject becomes (is transformed to) a certain quality or state.

Behavior: Generate that idea, including the special characteristics listed above, in acceptable spoken Quichua.

UNIT 11 - CYCLE 1

Model

Antonioka "Shuj kwitsami shamujun" yashka.	Antonio thought "A girl is coming." (It wasn't a girl, but when he thought so he was unaware of the true state of things.)

Observations

Antonio	ka	shuh	kwitsa	mi	shamu	ju	n	ya	shka
			girl					think	past revelation tense

1. The -shka past revelation tense is used to refer to any event which took place without the speaker personally seeing it or being aware of it, and which was revealed to him later on. The repetitions below are the kind of statements that would be made when the speaker becomes aware of whatever it was that had previously happened without his knowledge.

2. Conjugation pattern of past "Post revelation" tense

	Singular	Plural
ñuka	mikushkani	mikushkanchih
kan	mikushkangi	mikushkangichih
pay	mikushka	mikushka

CYCLE 1 (Continued)

For Repetition

1.	"Shuj chuspi kayman yaykumushkami" nin Luiska.	"A fly has entered here," says Luis. (He didn't see the fly enter but has now discovered its presence.)
2.	"Burro aychatami mikushkani!" nin Rafaelka.	"I've eaten burro meat" (without knowing it) says Rafael.
3.	"Ah. . . ashtaka aychatami randishkangi" nin Ricardoka.	"Ah. . . you bought a lot of meat" says Ricardo. (He didn't see the other person buy the meat but discovered it later.)
4.	Antonioka "Shuj kwitsami shamujun" yashka.	Antonio thought "A girl is coming." (But it wasn't a girl.)

For Response

1. Imatatah yashka Antonioka?
2. Imatatah nin Luiska?
3. Imatatah nin Rafaelka?
4. Imatatah nin Ricardoka?
5. Imatah yaykumushka?
6. Pitah "Ashtaka aychatami randishkangi" nin?

CYCLE 1 (Continued)

Interpreting

Using the Repetition facts as a basis, generate the following utterances. Some of them will require the regular past -rka; some will require -shka. Note carefully the situation specified for each question.

1. What did Luis say?	Situation:	entering the house and seeing a fly buzzing around.
2. What did Luis say?	Situation:	after watching a fly come in through the window.
3. What did Ricardo say?	Situation:	after going with his friend to buy four chickens.
4. What did Antonio think?	Situation:	seeing what he thought was a girl coming down the road and which actually turned out to be a boy.
5. What did Antonio think?	Situation:	seeing a girl coming.
6. What did Ricardo say?	Situation:	his wife arrived home with a lot of meat.
7. What did Rafael say?	Situation:	discovering that he had eaten burro meat when he had been told it was beef.
8. What did Rafael say?	Situation:	when he ate burro meat on purpose to see what it tasted like.

Activity

A. The teacher will assign one of the three following menial tasks to each student:

1. Shuj librota kanpah umapi churay. - Put a book on your head.

CYCLE 1 (Continued)

2. Shuj sapatosta surkuy. - Take off a shoe.

3. Shuj papelta likiy. - Tear a piece of paper (in half).

These assignments should be made on a piece of paper so none of the students will know what the others have been assigned. At the word of the teacher, each student closes his eyes (so he can't see what the others are doing) and does "his thing." When they open their eyes and look around to see what the others did, the teacher will ask individual students:

What did (name) do?

What did (name) do?

Etc.

B. Students will make comments on any changes they see the teacher has made in the classroom before they came to class. Thus, depending on what he actually has done, they could make such observations as:

"The teacher wrote on the wall."

"He/you brought a chair to class."

"He/you put some food on the table."

UNIT 11 - CYCLE 2

Model A

A. Jaimeka paypah amigota visitangapahmi rirka.	Jaime went to visit his friend.
B. Jaimeka "Ñuka amigota visitangapahmi rirkani" nin.	Jaime "I went to visit my friend" said.

Observations

1. The two sentences above reflect the situations where the regular past tense can be used to describe an action performed by someone other than the speaker.*

   A. The speaker witnessed the action himself. i.e. He saw Jaime go to visit his friend.

   B. The person who performed the action himself told the speaker what he had done after he had done it. You will note that in this case the person is quoted directly, "I went to visit my friend," Jaime said. This case where the person himself tells you what he did and you quite him directly is the only one where the regular past (-rka) can be used instead of (-shka) for an action that the speaker learned about after it happened.

*Anything which the speaker himself did and which he was aware of is, of course, verbalized with the regular -rka past tense.

For Repetition

Assume that the person who performed the actions below told the person speaking about them or that the speaker personally witnessed them.

CYCLE 2 (Continued)

1. Jaimeka "Ñuka amigota visitangapahmi rirkani" nin.	Jaime said "I went to visit my friend."
2. Carmenpash Dolorespash juyalla camisatami ruranajurka.	Carmen and Colores were making a beautiful shirt.
3. Alfonsoka chunga chuspitami wañuchirka.	Alfonso killed 10 flies.
4. Robertoka "Chay juyalla warmita rikushpaka, asirkanimi" nirka.	Roberto said, "When I saw that beautiful woman, I smiled."

For Response

Assume that you are the person who either witnessed the above actions or the one who was told about them by the person who did them. A third person is now asking you about these events.

1. Maymantah rirka Jaimeka?
2. Kan chayajpika, imatatah ruranajurka Carmenpash Dolorespash?
3. Alfonsoka imatatah wañuchirka?
4. Imatatah rurarka Robertoka, chay juyalla rikushpaka?
5. Kan, Alfonsopah wasipi kajpika, imatatah rurarka payka?
6. Imatatah nirka Jaimeka?
7. Robertoka asirkachu?
8. Alfonsoka chunga misitachu wanuchirka?

CYCLE 2 (Continued)

Model B

Jaimeka paypah amigota visitangapahmi rishka nin.	"Jaime went to see his friend," he (someone else) said.

Observations

1. In this model, the speaker did not see Jaime go, neither did Jaime himself tell him that he had gone, but someone else has told the person speaking that Jaime went.

2. In actual practice, nin (or nirka) is often dropped from the surface structure of this type of sentence. (See 2 and 4 in the Repetition Phase below.)

3. If you had discovered this information without anyone telling you (e.g. seeing a toy in the house that you know belonged to Jaime's friend and that Jaime had been planning on borrowing, thus surmizing that Jaime had gone to visit that friend) the form would be the same as the model above except that nin would obviously not be used.

For Repetition

1.	Jaimeka paypah amigota visitangapahmi rishka nin.	Jaime went to visit his friend they said.
2.	Carmenpash Dolorespash juyalla camisatami ruranajushka.	(They said that) Dolores and Carmen were making a beautiful shirt.
3.	Alfonsoka chunga chuspitami wañuchishka nin.	They said that Alfonso killed ten flies.
4.	Robertoka, chay juyalla warmita rikushpaka, asishkami.	Roberto smiled when he saw that beautiful woman, (they said).

CYCLE 2 (Continued)

For Response

1. Maymantah rirka Jaimeka?
2. Imatatah ruranajurka Carmenpash Dolorespash?
3. Imatatah rurarka Alfonsoka?
4. Robertoka chay juyalla warmitachu rikurka?
   Payta rikushpaka, imatatah rurarka Robertoka?
5. Jaimeka paypah amigota visitangapahka rirkachu?
6. Alfonsoka chunga chuspitami wañuchishka nin.
   Chayka ciertochu?
7. Dolorespash Carmenpash churajunatachu ruranajurka?

Interpreting

Based on the Repetition Facts.

1. Where did Jaime go? (Assume that you saw him go.)
2. What were Carmen and Dolores doing? (Dolores' mother told you.)
3. How many flies did Alfonso kill? (Alfonso told you.)
4. What did Roberto do when he saw the beautiful woman?
   (He (Roberto) told you.)
5. What were Carmen and Dolores doing? (Carmen told you.)
6. How many flies did Alfonso kill? (You were threr when he killed them.)
7. How many flies did Alfonso kill? (You found them after he had killed them.)

CYCLE 2 (Continued)

8. What did Jaime do? (Jaime's friend told you.)

9. What were Carmen and Dolores doing when you arrived?

10. According to Juan, how many flies did Alfonso kill?

UNIT 11 - CYCLE 3

For Repetition

1.	Otavalomanda ruku wañushka.	An old man from Otavalo died.
2.	Ishkay punlla ña yalijpika, paypah ayllukunaka aswata, mikunakunata, tukuyta seguranajushka nin.	When two days had passed, his family gathered aswa (drink), food, and everything together, they say.
3.	Ña tukuyta shinajpika, "pantionman apagrinchihmi" ninajushkami nin.	People say, after doing everything like that, they (the family) were saying "Let's take (this) to the cemetery."
4.	Chay tutaka rukuka kawsarishka.	That night the old man came to life (relived).
5.	Kawsarishpaka, "Imatatah ruranajungichih" nishkami nin.	When he came to life, they say he said "What are you doing?"

Observations

1. This story is told by an Otavalo native. The narrator did not personally witness the events (nor do they fall in the category of accepted historical facts) hence the use of the -shka tense, indicating that the information was learned subsequent to the actual happening.

2. Nin is needed here because the narrator has learned the story from someone other than the person it happened to (i.e. the old man). As noted before, nin is optionally dropped from the surface structure sometimes (1 and 4 above).

For Response

1. Pitah wañushka?

2. Ishkay punlla yalijpika, imatatah rurashka nin paypah ayllukunaka?

CYCLE 3 (Continued)

3. Ña tukuyta segurashpaka, imatatah nijushka nin ayllukunaka?

4. Chay tutaka, imatatah rurashka rukuka?

5. Payka imatatah nishka nin?

6. Maymandatah chay rukuka?

7. Pay narah wañujpika, ayllukunaka aswata, mikunakunata seguranajushkachu?

8. Imahorastah kawsarishka nin chay rukuka?
Imashpatah parlashka payka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pitah wañushka.

2. (Shuti), tapuy (shuti)ta imatatah rurashka ayllukunaka, chay ruku wañujpika.

3. (Shuti), tapuy (shuti)ta imatatah nishka rukuka, kawsarishpaka.

4. (Shuti), tapuy (shuti)ta imatatah seguranajushka nin ayllukunaka.

Interpreting

1. (Name), what happened to the old man?

2. (Name), ask (name) what they say the old man said when he came back to life.

3. (Name), what did the family do a couple of days after the old man died?

4. (Name), ask (name) what people say happened when the family had gathered everything together (including the corpse) and were talking about taking those things to the cemetery.

CYCLE 3 (Continued)

5. (Name), ask (name) what the family had gathered together.

6. (Name), ask (name) when the old man came back to life.

Activity

1. Some of the students will tell the story as well as they can in their own words without looking at the book.

2. Some of the students will now tell the story from a different viewpoint. They will assume that they were in Otavalo, knew the members of the family involved, and actually witnessed these events take place.

UNIT 11 - CYCLE 4

Model

Imapahtah yaykumurkangi? Kay juyalla telaguta rikuchingapahmi yaykumurkani.	What did you come in here for? I came here to show you this beautiful cloth.

Observations

kay	juyalla	telagu	ta	riku	chi	ngapah	mi	yayku	mu	rka	ni
	beautiful	cloth		see		in order to		enter	motion toward speaker		

1. Compare: chayan - he arrives (there)

chayamun - he arrives here

tigran - he returns (there)

tigramun - he returns here

2. Compare: rikurka - he saw

rikuchirka - he showed (i.e. caused someone to see)

yacharka - he knew

yachachirka - he taught (i.e. caused someone to know)

3. A further comparison can be made with -ri:

CYCLE 4 (Continued)

tukurishka	-	it is finished (by itself)
tukuchishka	-	someone finished it (caused it to become finished)

For Repetition

1.	Shuj juyalla telaguta rikuchingapahmi yaykumurka Suelaka.	Suela came in (entered) to show a beautiful (piece of) cloth.
2.	"Tukuchishkanimi" nin Antonioka.	"I've finished" (without realizing it) says Antonio.
3.	Juanka sabadotami Quitomanka chayagrin. Lunestami payka tigramugrin.	Juan will arrive in Quito on Saturday. He'll return (here) on Monday.

For Response

1. Imatatah nin Antonioka?
2. Imapahtah yaykumurka Suelaka?
3. Imahoratah Juanka chayagrin Quitomanka?
   Imahoratah tigramugrin payka?
4. Antonioka tukuchishkachu?
5. Juanka lunesta chayamugrin o sabadota chayamugrin?
6. Imatatah rikuchirka Suelaka?

Personalized Questions

1. Imahorastah chayamurkangi kay classemanka?
2. Imahorastah tigramugringi kayaka?

CYCLE 4 (Continued)

3. Kaypika pitah Quichuataka yachachin?
4. Pitah Julius Cesartaka wañuchirka?
5. Imahorastah Ecuadormanka chayagringi?
6. Kanpah librota rikuchiway.

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahorastah payka yaykumurka kay classeman.
2. (Shuti), tapuy (shuti)ta imahoratah wañurka John F. Kennedy.
3. (Shuti), tapuy (shuti)ta pitah Presidente Kennedyta wañuchirka.
4. (Shuti), tapuy (shuti)ta imahorastah kay classeka.

Interpreting

1. (Name), ask (name) to show you his picture (cause you to see it).
2. (Name), ask (name) when he will return to his room.
3. (Name), ask (name) who killed (caused to die) Abraham Lincoln.
4. (Name), ask (name) what time he will arrive here tomorrow.
5. (Name), ask (name) what you feed (cause to eat) to babies.
6. (Name), ask (name) what time he entered this building today.
7. (Name), ask (name) who teaches here.
   (Causes to know)
8. (Name), ask (name) if he came here to study.

UNIT 11 - CYCLE 5

Model

Chay warmika mapayashka.	That woman has become dirty.

Observations

Chay	warmi	ka	mapa	ya	shka
			dirty	become	past revelation tense

1. The suffix -ya may be joined to adjectives and nouns to turn them into verbs. The verb then means "to become. . ."

   jatunyan - becomes large

   punllayajun - is becoming day (dawning)

   yakuyan - becomes water (melts, condenses, etc.)

2. Revelation -shka in the model indicates that the speaker did not actually see the woman get dirty, but he now sees that she has become that way.

For Repetition

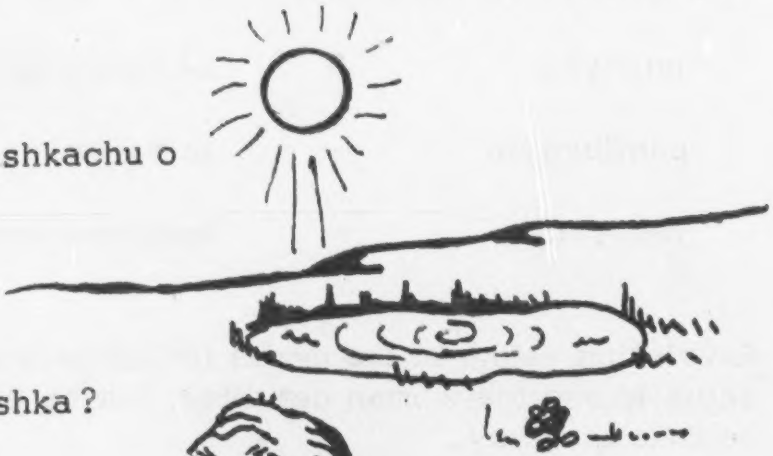
1.	Yakuka kunuyashka.	The water has become warm.
	Yakuka chiriyashka.	The water has become cold.
2.	Kay runaka rukuyashka.	This man has become old.
	Kay warmika payayashka.	This woman has become old.
	Kay autoka mawkayashka.	This car has become old.

CYCLE 5 (Continued)

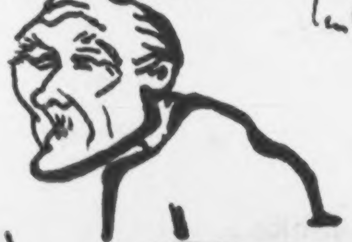
3.	Llamaka karuyarka.	The sheep went away. (i.e. became far away)
	Llamaka ladoyarka.	The sheep came close. (became close)
4.	Punllayajun.	It's becoming day.
	Tutayajun.	It's becoming night.
5.	Pirkata yurahyachishka.	The wall has been made white. (e.g. someone painted it)
	Pirkata yanayachishka.	The wall has been made black. (e.g. the smoke caused it to become black)

For Response

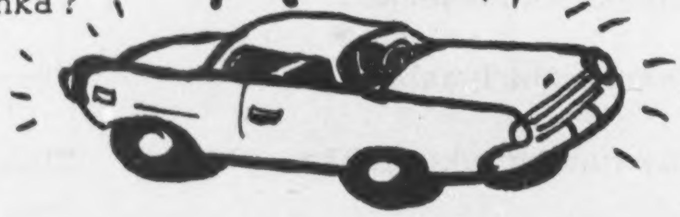
1. Kay yakuka kunuyashkachu o chiriyashkachu?



2. Kay runaka rukuyashka?

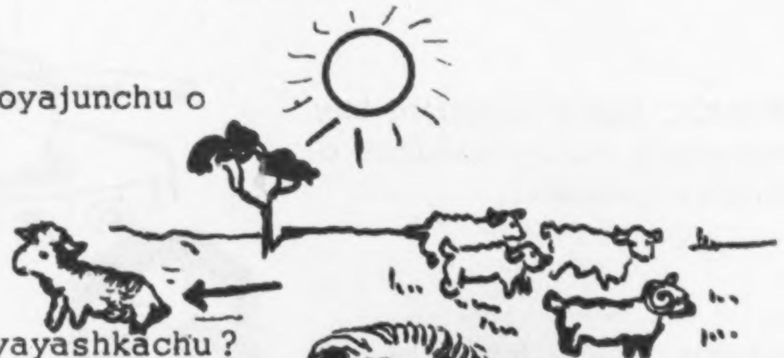


3. Kay autoka mawkayashka?

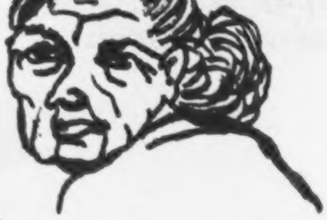


CYCLE 5 (Continued)

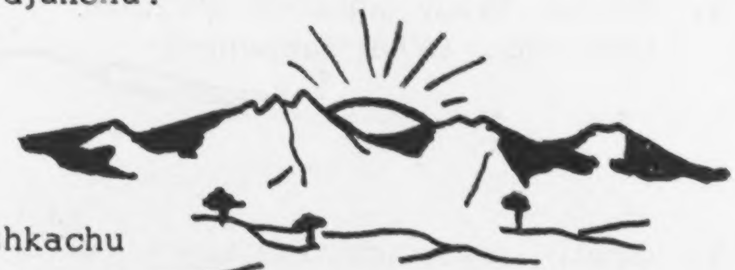
4. Kay llamaka ladoyajunchu o karuyajunchu?



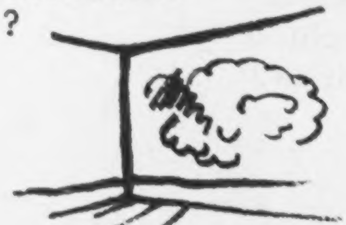
5. Kay warmika payayashkachu?



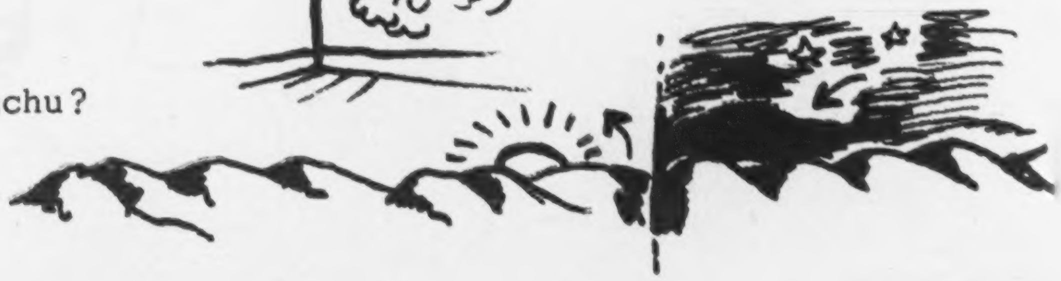
6. Punullayajunchu o tutayajunchu?



7. Kay pirkata yurahyachishkachu o yanayachishkachu?

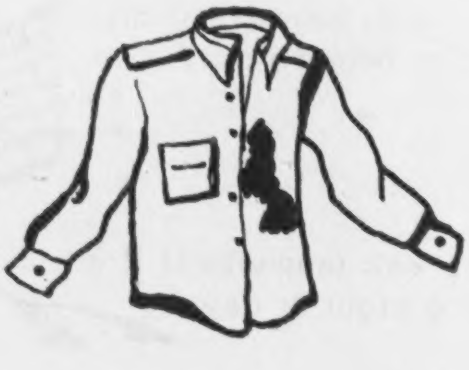


8. Tutayarkachu?

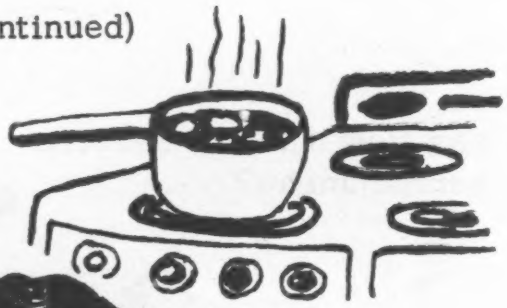


Controlled Conversation

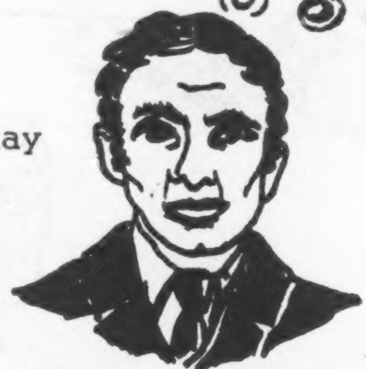
1. (Shuti), tapuy (shuti)ta kay kamisaka mapayashkachu.



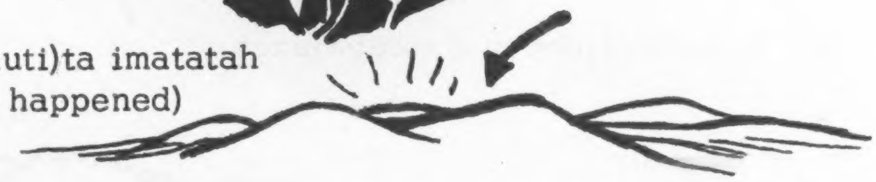
CYCLE 5 (Continued)



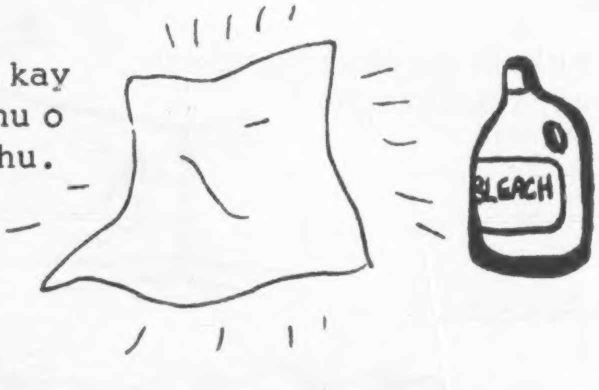
2. (Shuti), tapuy (shuti)ta kay mikunaka kunuyashkachu o chiriyashkachu.



3. (Shuti), tapuy (shuti)ta kay mishuka rukuyashkachu.

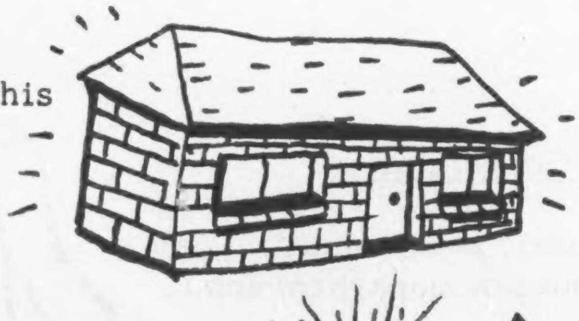


4. (Shuti), tapuy (shuti)ta imatatah tukushka. (What happened)

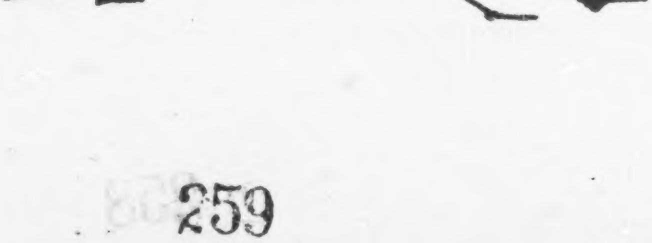


5. (Shuti), tapuy (shuti)ta kay telaka yanayachishkachu o kayka yurahyachishkachu.

Interpreting



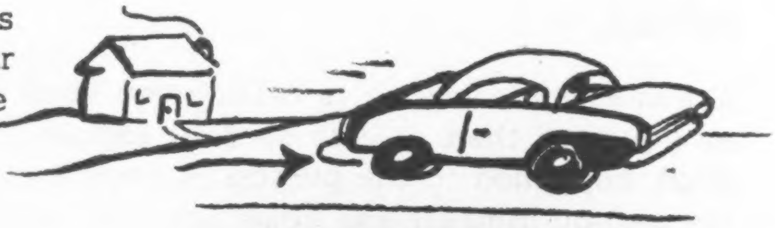
1. (Name), ask (name)ta if this house has become old.



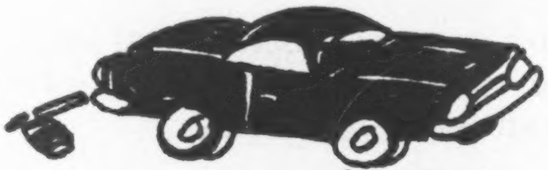
2. (Name), ask (name)ta if it's becoming night or day.

CYCLE 5 (Continued)

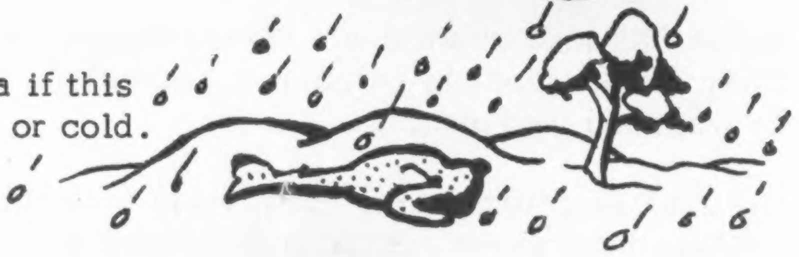
3. (Name), ask (name)ta if this car is getting (becoming) far away or getting close to the house.



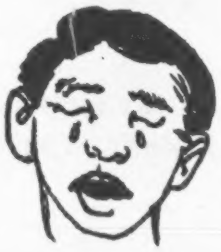
4. (Name), ask (name)ta if someone has been making this car white or if they've been making it black.



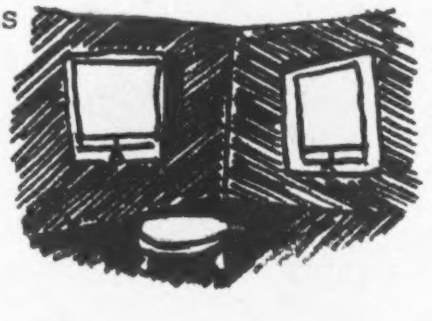
5. (Name), ask (name)ta if this meat has become hot or cold.



6. (Name), ask (name)ta if this boy has become happy or sad.



7. (Name), ask (name)ta if this room has been caused to become light or dark.



Activity

Students will note any changes or happenings in the classroom (from how it was at any previous time) and explain these in Quichua.

Examples: The desk has been moved further away.

That window has become open.

CYCLE 5 (Continued)

Activity

Assume that someone is telling you each of the following series of incidents as you read them. Each student should then tell someone else in the room what happened to the person in each incident. (Note that some are told by the person himself and some are told by a second person.)

1. Ñukaka Ricardo Saransigmi kani. Kaynaka huertamanmi rirkani, manzanata japingapah. Las ochokamanmi trabajarkani. Tukuchishpaka, wasimanmi tigrarkani.

2. Maria Florezka churajunata takshashpaka, shuj millay alkuta rikurka. Chay alkuka ninanda kalpashpa shamurka. Chayka shamujpika, Maria ña wasiman yaykumurka.

3. Ñukaka Marcelomi kani. Shuj viaje (one time), kulkita ministishpaka, aychata jatujurkani. Kulkita ña charishpaka, ali sapatoskunata randirkani.

4. Felipe, ñuka wawki, Otavalopi kawsarka. Payka juyalla wasitami charirka. Narah ruku kashpapash, payka wañurka.

UNIT 12

OBJECTIVES

The student should be able to do the following in Quichua:

I. Behavior: Compare two objects, animals, or people in terms of a quality or characteristic (e.g., size, goodness, etc.) and ask questions which solicit the same information.

Criteria: Must be able to make the comparison

1. When both parties are equal.
2. When they are unequal.

II. Behavior: Compare two animals or people in terms of their performance of an action (working, walking, etc.).

Criteria: Must be able to make the comparison

1. When both parties are equal.
2. When they are unequal.

III. Given: A semantic structure in the student's mind containing a verb→noun derivation, and where the meaning of the derivation is "Someone who does (the action of the verb)."

Behavior: Generate an acceptable Quichua sentence which expresses that idea, including the derivation.

Criteria: Examples must show the derivation form used as

1. A noun.
2. An adjective.

UNIT 12 - CYCLE 1

Model

Pugllajkunaka estadiomanmi yaykumurka.	The players entered the stadium.

Observations

puglla	j	kuna	ka	estadio	man	mi	yayku	mu	rka
play	present infinitive "doer"	pl.		stadium					

1. The present infinitive -j changes verbs to nouns. You see above that this noun means "one who does...", thus the designation "doer". It is similar to many English er nouns, e.g.:

pugllaj	player
mikuj	eater
wasita cuidaj	house keeper

CYCLE 1 - (Continued)

For Repetition

1.	Pugllajkunaka estadiomanmi yaykumurka.	The players entered the stadium.
2.	Cachimuel tioka awajmi.	Sr. Cachimuel is a weaver.
3.	Mamaka shuh wasita cuidajtami ministin.	Mother needs a house keeper.
4.	Incakunaka ali kalpajkunami kashka nin.	The Incas were good runners they say.

For Response

1. Pitah estadiomanka yaykumurka ?
2. Imatatah ministin mamaka ?
3. Imatah Cachimuel tioka ?
4. Pitah ali kalpajkunaka kashka nin ?
5. Cachimuel tioka jatujchu ?
6. Pugllajkunaka maymantah yaykumurka ?

CYCLE 1 - (Continued)

Personalized Questions

1. Pitah futboltaka pugllan?
2. Randijkunaka imatatah ruran?
3. (Shuti), imatah karkangi?
4. (Shuti), imatah kanpah taytaka?
5. Pitah wasita fichan?
6. Pitah mercadopika jatun?
7. Ufyajkunaka imatatah ujyan?
8. Imatatah ruran puñujkunaka?
9. Yachajujkuna kaypi tiyanchu?
10. Aydajchu kangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruran jatujkunaka.
2. (Shuti), tapuy (shuti)ta imatatah ruran trabajajka.
3. (Shuti), tapuy (shuti)ta imatatah ruran tajshajkunaka.
4. (Shuti), tapuy (shuti)ta imatatah ruran tarpujkunaka.
5. (Shuti), tapuy (shuti)ta imatatah ruran awajka.

CYCLE 1 - (Continued)

Interpreting

1. What do you call a person who plays soccer?
2. What do you call a person who plants?
3. What do you call a person who helps?
4. What do you call a person who gives money?
5. What do you call a person who writes?
6. What do you call a person who buys things?
7. What do you call a person who has a lot? (rich man)
8. What do you call a person who exists? (a being)

UNIT 12 - CYCLE 2

Model

Ruanata jatuj mishuka illanmi.	The man who sells ponchos is not here.

Observations

ruana	ta	jatu	j	mishu	ka	illa	n	mi
		sell	Nom. doer	white man		to be absent, gone, not there		

1. Here the nominal form jatuj functions as an adjective, modifying mishu. In English we usually use a relative clause (with who, which, etc.) for this idea. This adjective usage is the most common one for the -j form.

2. Notice (below) the effect of progressive -ju in this -j form:

   shamuj runa - the Indian who comes (came)

   shajujuj runa - the Indian who is coming (was coming)

3. Kaynani (see below) refers to any time in the not too distant past.

   Compare: kayna - yesterday

   kaynani - the other day, some time ago, etc.

CYCLE 2 - (Continued)

For Repetition

1.	Kaynanika shuj purij wasimi nanpika tiyashka nin.	The other day there was a house that walks (i.e. trailer) in the street they said.
2.	Chay shamujuj kwitsaka Albertopah panimi.	That girl who is coming is Alberto's sister.
3.	Ruanata jatuj mishuka illanmi.	The white man who sells ponchos isn't here.
4.	Wakajuj wawatami rikurka.	He saw a baby that was crying.

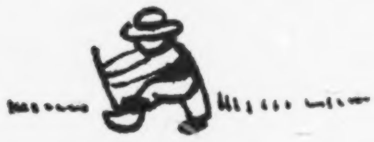
For Response

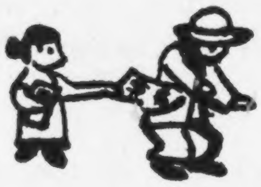
1. Kaynanika imatah tiyashka nin ñanpika?
2. Pitah Albertopah kwitsa?
3. Maypitah chay ruanata jatuj mishuka?
4. Imatatah rikurka?
5. Lecheta jatuj mishuka illanchu?
6. Pitah chay shamujuj kwitsaka?
7. Imahoratah chay purij wasika nanpi tiyashka nin?
8. Wakajuj alkutachu rikurka payka?

CYCLE 2 - (Continued)

Consider the Following

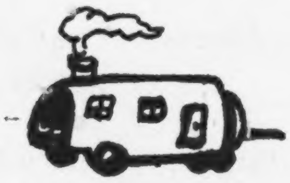
Trabajujuj runa.

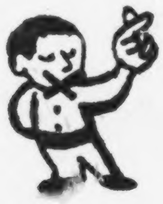




Kulkita shuwaj warmi.

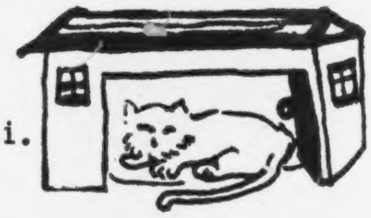
Purij wasi.

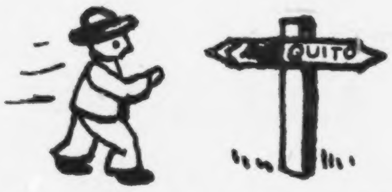




Llullaj wambra.

Wasipi kawsaj misi.





Quitoman rijuj mishu.

Personalized Questions Answer each question according to the clue from the information above which the teacher indicates.

1. Pitah kayka?
2. Imatatah kayka?
3. Pitah shamujun?
4. Pitatah rikujungi?
5. Imatatah rikujungi?

CYCLE 2 - (Continued)

6. Imatah tiyan?
7. Chayka llullaj wambrachu?
8. Shuj Quitoman rijuj mishutachu rikujungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pitah kayka.
2. (Shuti), tapuy (shuti)ta imatah chayka.
3. (Shuti), tapuy (shuti)ta imatatah rikujun.
4. (Shuti), tapuy (shuti)ta wasipi kawsaj misichu kayka.
5. (Shuti), tapuy (shuti)ta purij wasitachu rikujun.

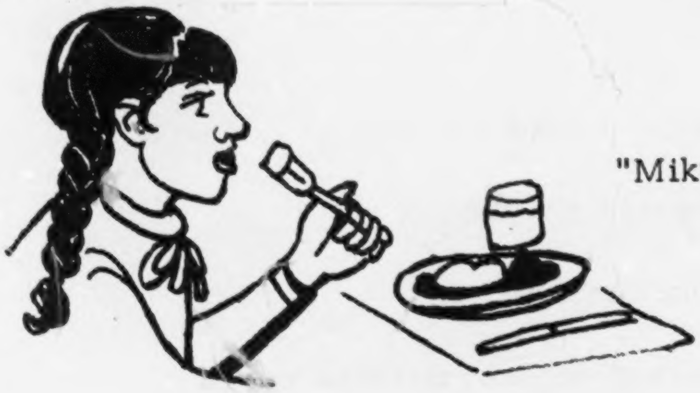
Interpreting

1. (Name), who is this?
2. (Name), what do you see?
3. (Name), who is coming?
4. (Name), ask (name) who this is.
5. (Name), ask (name) who he sees.
6. (Name), ask (name) if this is a boy who lies.
7. (Name), ask (name) if he sees a woman who steals.
8. (Name), ask (name) if the cat that lives in the house is coming.

CYCLE 2 - (Continued)

Activity

The teacher will show pictures (or drawings) of people and animals engaged in various activities. The students will then describe those subjects by referring to what they are doing, using phrases like the following:



"Mikujuj wambra."

UNIT 12 - CYCLE 3

Model

Imatatah uyarkangi?	What did you hear?
Shuj wawa wakajujtami uyarkani.	I heard a baby crying.

Observations

shuj	wawa	waka	ju	j	ta	mi	uya	rka	ni
		cry	progressive aspect	present infinitive	verb object marker		hear		

1. In this example the -j infinitive functions as a direct object of the verb. The whole phrase "Shuj wawa wakajujtami" is actually the object of the verb uyarkani, but the crying is the part here that is most directly the object.

   Comparing with a former construction:

Shuj wawa wakajujtami uyarkani.	I heard the baby crying.
Shuj wakajuj wawatami rikurkani.	I saw the crying baby.

CYCLE 3 - (Continued)

For Repetition All students assume they are the person who is saying each of these utterances.

1.	Kanpah churi zambuta shuwajujtami rikurkani.	I saw your son stealing squash.
2.	Ima horas kajta yachangapahmi munani.	I want to know what time it is.
3.	Pay illajta yacharkani.	I knew that he wasn't there.
4.	Pay "shamugrinimi" nijta uyarkani.	I heard her say "I'll come."

For Response

1. Imatatah rikurkangi?
2. Ima horas kajta yachangapah munangichu?
3. Ima nijta uyarkangichu?
4. Pay illajta yacharkangichu?
5. Ñuka churita ña rikurkangichu?
   Imatatah rurajurka payka?
6. Imatatah uyarkangi?
7. Imatatah yachangapah munangi?
8. Imatatah yacharkangi?

CYCLE 3 - (Continued)

Personalized Questions Answer each of the following questions in terms of some action which you actually saw or heard.

1. Kayna tuta mikujushpaka, imatatah uyarkangi?
2. Kunan tutamanda purijushpaka, imatatah rikurkangi?
3. Kayna chisi yachajushpaka, imatatah rikurkangi?
4. Domingota samajushpaka, imatatah uyarkangi?
5. Kunan punlla kayman shamujushpaka, imatata rikurkangi?
6. Kaynani tamyajujpika, imatatah uyarkangi?
7. Kaynani pugllajushpaka, imatatah rikurkangi?
8. Imatatah yachangapah munangi?
9. (Shuti), kan kayna mikujushpaka, (shuti) parlajujta uyarkangichu?
10. (Shuti), kaynani tamyajujpika, tamya urmajujta rikurkangichu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah uyarka payka kayna chisi mikujushpaka.
2. (Shuti), tapuy (shuti)ta imatatah yachangapah munan payka.
3. (Shuti), tapuy (shuti)ta imatatah rikurka payka, kayna purijushpa.

CYCLE 3 - (Continued)

Interpreting

1. (Name), ask (name) if he wants to know what time it is.
2. (Name), ask (name) if he saw (name) eat yesterday.
3. (Name), ask (name) if he heard (name) singing yesterday.
4. (Name), ask (name) if he saw a dog walking around the other day.
5. (Name), ask (name) if he heard a cat crying (meowing) last night.
6. (Name), ask (name) what he saw while he was eating this morning.
7. (Name), ask (name) what he heard while he was resting the other day.
8. (Name), ask (name) what he would like to know.

UNIT 12 - CYCLE 4

Model A

Mayjantah ashtawan trabajan, Juan o Jose?	Which works more, Juan or Jose?
Juanmi Joséta yali ashtawan trabajan.	Juan works (much) more than Jose.

Observations

mayjan	tah	ashtawan	trabajan	Juan	o	Jose
which		more				

Juan	mi	Jose	ta	yali	ashtawan	traba	ja	n
			verb object marker	passes	more			

1. This is how unequal comparisons are made in Quichua. Literally this structure says that one person passes another working... (he works more.)

2. Ashtawan yali (passes more) is equivalent to English much more or "most".

3. Pitah may be used in place of mayjan.

CYCLE 4 - (Continued)

For Repetition

1.	Juanmi Joseta yali ashtawan trabajan.	Juan works much more than Jose.
2.	Wagrami alkuta yali mikun.	Cows eat more than dogs.
3.	Carlosmi Andresta yali ashtawan puñurka.	Carlos slept more than Andres.
4.	Brasileñokunami americanokunataka yali ashtawan futboltaka pugllan.	Brasilians play soccer (futbol) much more than Americans

For Response

1. Mayjantah ashtawan trabajan, Juan o Jose?
2. Mayjantah ashtawan mikun, wagra o alku?
3. Mayjantah ashtawan puñurka, Carlos o Andres?
4. Juanchu ashtawan trabajan, o Josechu ashtawan trabajan?
5. Alkuchu ashtawan mikun, o wagrachu ashtawan mikun?
6. Mayjantah ashtawan futboltaka pugllan, brasileñokuna o americanokuna?
7. Carloschu ashtawan puñurka, o Andreschu ashtawan puñurka?

CYCLE 4 - (Continued)

Personalized Questions

1. Mayjantah ashtawan trabajan, (shuti) o (shuti) ?
2. Mayjantah ashtawan puñun, (shuti) o (shuti) ?
3. Mayjantah ashtawan puñun?
4. Mayjantah ashtawan yachan, (shuti) o (shuti) ?
5. (Shuti)chu ashtawan mikun o (shuti)chu ashtawan mikun?
6. (Shuti)chu ashtawan heladosta gustan o (shuti)chu ashtawan heladosta gustan?
7. Kaynaka, mayjantah ashtawan yachajurka, (shuti) o (shuti) ?
8. Mayjantah ashtawan wakan, wawachu or alkuchu ?

CYCLE 4 - (Continued)

Model B

Mayjantah ashtawan ali trabajan, Juan o Jose?	Which works better, Juan o Jose?
Juanmi Joseta yali ashtawan ali trabajan.	Juan works much better than Jose.

Observations

1. This structure is the same as that of Model A, except that the addition of ali changes the meaning from working more to working better. Other adjectives can be substituted with a similar effect. Compare:

Juanmi Joseta yali trabajan.
Juan works more than Jose.

Juanmi Joseta yali ali trabajan.
Juan works better than Jose.

Juanmi Joseta yali ñapash trabajan.
Juan works faster than Jose.

For Repetition

1. Juanmi Joseta yali ashtawan ali trabajan.	Juan works much better than Jose.
2. Alkumi wagrata yali ñapash mikun yarin.	Dogs eat faster than cows, it seems.
3. Brasileñokunami Americanokunataka yali ashtawan ali fulboltaka pugllan.	Brasilians play soccer much better than Americans.

CYCLE 4 - (Continued)

For Response

1. Mayjantah ashtawan ali trabajan, Juan o Jose?
2. Alkuchu ashtawan ñapash mikun, o wagrachu ashtawan ñapash mikun?
3. Mayjantah ashtawan ali futboltaka pugllan, brasileñokuna o americanokuna?
4. Juanchu ashtawan ali trabajan, o Josechu ashtawan ali trabajan?
5. Mayjantah ashtawan ñapash mikun, alku o wagra?
6. Brasileñokunachu ashtawan ali fulboltaka pugllan, o americanokunachu ashtawan ali fulboltaka pugllan?

Personalized Questions

1. Mayjantah ashtawan ali trabajan, (shuti) o (shuti)?
2. Mayjantah ashtawan ñapash kalpan, (shuti) o (shuti)?
3. (Shuti)chu ashtawan ali basketballta pugllan, o (shuti)chu ashtawan ali basketballta pugllan?
4. Mayjantah ashtawan ñapash purin, auto o avion?
5. (Shuti)chu ashtawan ali yachajun, o (shuti)chu ashtawan ali yachajun?
6. Mayjantah ashtawan ali Quichuata parlan?
7. (Shuti)chu ashtawan alemanda mikun, o (shuti)chu ashtawan alemanda mikun?

CYCLE 4 - (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta mayjan ashtawan mikun, (shuti) o (shuti).

2. (Shuti), tapuy (shuti)ta (shuti)chu ashtawan ufyan o (shuti)chu ashtawan ufyan.

3. (Shuti), tapuy (shuti)ta pitah ashtawan ali cuartota fichan (shuti) o (shuti).

4. (Shuti), tapuy (shuti)ta pitah ashtawan parlan.

Interpreting

1. (Name), ask (name) which (who) works more, (name) or (name).

2. (Name), which works better, a cow or a burro?

3. (Name), ask (name) if (name) sleeps more than (name).

4. (Name), ask (name) who runs faster, (name) or (name).

5. (Name), ask (name) if (name) knows more than (name).

6. (Name), does (name) like milk more than (name)?

7. (Name), ask (name) if Lou Alcindor plays basketball better than Wilt Chaimberlain.

8. (Name), ask (name) who studied more yesterday, (name) or (name).

9. (Name), who speaks Quichua the best here?

UNIT 12 - CYCLE 5

Model

Mayjan librotah ashtawan mawka.	Which book is the oldest?
Kay libromi chay librota yali mawka.	This book is older than that one.

Observations

mayjan	libro	tah	ashtawan	mawka
		QM-1		

kay	libro	mi	chay	libro	ta	yali	mawka
						passes	old

1. This cycle involves comparison of qualities by using adjectives. Note the similarity of the structures.

    Juanmi Joseta yali trabajan.

    Kay libromi chay librota yali mawka.

CYCLE 5 - (Continued)

For Repetition

1. Raulpah sortijasmi Miguelpah sortijasta ashtawan yali punchalla.	Raul's ring is much brighter than Miguel's.
2. Puka sisami killu sisata yali jatun.	The red flower is bigger than the yellow flower.
3. Raquel Welchpah fotomi Phyllus Dillerpah fotota yali ashtawan juyalla.	Raquel Welch's photo is much more beautiful than Phyllus Diller's.
4. Billetemi monedata yali ashtawan ali.	Bills are much better than coins.

For Response

1. Raulpah sortijaschu ashtawan punchalla o Miguelpah sortijaschu ashtawan punchalla ?
2. Mayjan sisatah ashtawan jatun ?
3. Mayjantah ashtawan ali, billete o moneda ?
4. Raquel Welchpah fotochu ashtawan juyalla o Phyllus Dillerpah fotochu ashtawan juyalla ?
5. Mayjan sortijastah ashtawan punchalla, Raulpah o Miguelpah ?
6. Billetechu ashtawan ali o monedachu ashtawan ali ?
7. Puka sisachu ashtawan jatun o killu sisachu ashtawan jatun ?
8. Pipah fotota ashtawan juyalla ?

CYCLE 5 - (Continued)

Personalized Questions Using objects and people in the room.

1. Pitah ashtawan jatun kaypika?
2. Mayjan librotah ashtawan jatun, kay libro o chay libro?
3. Mayjan gentetah ashtawan ruku?
4. Kay ventanachu ashtawan limpio o chay ventanachu ashtawan limpio?
5. Pitah ashtawan kushijushka, (shuti) o (shuti)?
6. Mayjan corvatatah ashtawan juyalla, paypah o ñukapah?
7. Mayjan lapistah ashtawan uchilla, kay o chay?
8. Pitah ashtawan yachajun kaypika?
9. Pitah autota charin? Mayjantah ashtawan mawka?
10. (Shuti)pah camisachu ashtawan ali, o (shuti)pah camisachu ashtawan ali?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pitah ashtawan jatun kay classepika.
2. (Shuti), tapuy (shuti)ta mayjan librotah ashtawan ali, ingles libro o quichua libro.
3. (Shuti), tapuy (shuti)ta mayjan estudiantetah ashtawan vivo (intelligent).
4. (Shuti), tapuy (shuti)ta pitah ashtawan pugllan, (shuti) o (shuti).

CYCLE 5 - (Continued)

Interpreting

1. (Name), ask (name) which of these two pictures is more beautiful.
2. (Name), ask (name) who speaks English best here.
3. (Name), ask (name) which room is brighter, this room or his room.
4. (Name), ask the others whose car is the fastest.
5. (Name), ask (name) if his shoes are better looking than (name)'s shoes.
6. (Name), ask (name) which is better looking, a burro or a pig.

Activity

The teacher will hold up sets of objects (or sets of pictures of objects) and ask many varied questions of this type:

Which star is the brightest?

Which of these foods is the sweetest?

Which house is the prettiest?

The students will answer the questions, qualifying them with yarin when they are unsure.

UNIT 12 - CYCLE 6

Model

Mayjan sisatah ashtawan jatun?	Which flower is the largest?
Killu sisaka puka sisashnallatah jatunmi.	The yellow flower is just as large as the red flower.

Observations

killu	sisa	ka	puka	sisa	shna	llatah	jatun	mi
				flower	like as	just exactly		

1. This suffix -llatah is composed of -lla plus a new suffix -tah (Not the -tah of questions). The combination of the two is a form which means something similar to just exactly.

For Repetition

1. Killu sisaka puka sisashnallatah jatunmi.	The yellow flower is just as large as the red flower.
2. Juanka Joseshnallatahmi trabajan.	Juan works just like Jose.
3. Mariaka Luisashnallatah alimi parlan.	Maria speaks just as well as Luisa.

CYCLE 6 - (Continued)

For Response

1. Mayjan runatah ashtawan trabajan, Juan o Jose?
2. Mayjan sisatah ashtawan jatun?
3. Mariachu ashtawan ali parlan o Luisachu ashtawan ali parlan?
4. Killu sisaka puka sisashnalla jatunchu?
5. Mariaka Luisashnallatah alichu parlan?

Personalized Questions

1. (Shuti)ka (shuti)shnallatah jatunchu?
2. (Shuti)ka (shuti)shnallatah vivochu?
3. Kay fotota chay fotoshnallatah limpiochu?
4. Mayjan librotah ashwatan ali?
5. Mayjan autotah ashtawan ñapash purin?
6. Mayjan relojotah ashtawan mawka?
7. Mayjan animaltah ashtawan trabajan?
8. (Shuti)pah camisachu ashtawan ali o (shuti)pah camisachu ashtawan ali?
9. Chay sisaka kay sisashnallatah pukachu?

CYCLE 6 - (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta kay relojoka chay relojoshnallatahchu.
2. (Shuti), tapuy (shuti)ta mayjantah ashtawan alemanda purin.
3. (Shuti), tapuy (shuti)ta mayjan ventanatah ashtawan mawka.
4. (Shuti), tapuy (shuti)ta mayjantah ashtawan karuyashkashnallatah.

Interpreting

1. (Name), ask (name) which of these books are the best.
2. (Name), ask (name) if each of these runners is as fast as the other.
3. (Name), ask (name) if this room is as big as his room.
4. (Name), ask (name) which of these women is the most beautiful.
5. (Name), ask (name) if these two papers are the same size.

Activity

A student is assigned to hold up sets of objects (or pictures) and ask the following kinds of questions in Quichua to the other students.

Which car is fastest?

Which mountain is the largest?

Is this book as good as that one?

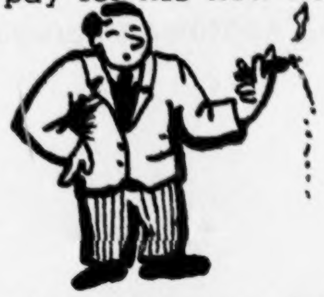
Some of the comparisons should be equal, others unequal.

CYCLE 6 - (Continued)

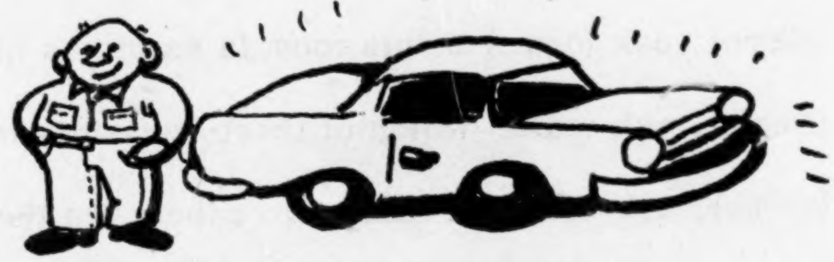
Activity

Three "Gringo" Salesmen

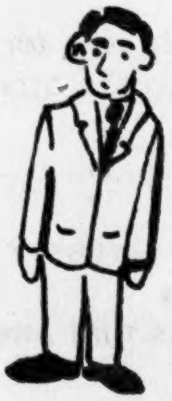
1. This is Mr. Jones. He's from New York. He's a big man, wears nice clothes, and sells cars for a living. He makes $10,000 a year and averages 10 cars a week in sales. He is unhappy because he needs more money to pay for his new house.



2. This is Mr. Lewis. He's from Chicago and is also a car salesman. He also sells about 10 cars a week but only makes $9,000 a year. He is short, has very little hair, and likes to wear casual clothes because he grew up on a ranch.



3. This is Mr. Jones. He sells houses in Los Angeles, but isn't a particularly good salesman and makes only $8,000 a year. Mr. Jones gives $2,000 of that to his aged mother to help support her.



CYCLE 6 - (Continued)

Questions

1. Who is bigger, the salesman from New York or the salesman from Chicago?
2. Which gringo is the richest?
3. Where does the man who sells houses live?
4. Which gringo has the most money, the one who comes from the ranch (granja) or the one who lives in L.A.?
5. Is the salesman from New York happier than the one from Los Angeles?
6. Who sells the most cars, the gringo from New York or the one from Chicago?
7. Which one is the best salesman?
8. Does the man who has very little hair (ajcha) wear beautiful clothes?
9. Who is the best salesman, the man from L.A. or the man from Chicago?
10. Is the man from L.A. larger than the man from Chicago?
11. Who works more, the man who is short or the man who is big?
12. Is Mr. Lewis as happy as Mr. Jones?
13. Which gringo is the best?

UNIT 13

OBJECTIVES		The student should be able to do the following in Quichua:
I.	Given:	A thought or idea in the student's mind which is characterized by one of the following semantic structures: A. Someone performed an activity habitually in the past. B. Someone is obligated to perform an activity.
	Behavior:	Generate that idea in an acceptable Quichua utterance.
	Condition:	The student controls the vocabulary necessary to express the content of his specific utterance.
II.	Behavior:	Use verb-derived nominals (formed with -y, -na, and -shka) in spoken Quichua utterances like any other noun.
III.	Given:	A semantic structure in the student's mind containing a noun form which is modified in terms of actions that it does, has done, or is doing.
	Behavior:	Generate that idea as an acceptable Quichua utterance.
	Condition:	The student controls the vocabulary necessary to express the content of his specific utterance.
IV.	Given:	A semantic structure in the student's mind which contains a whole sentence used as a verb object.
	Behavior:	Generate that utterance in acceptable spoken Quichua.
	Condition:	The student controls the vocabulary necessary to express the content of his specific utterance.

UNIT 13 - CYCLE 1

Model

Chicagopi kawsashpaka, imatatah ruraj karkangi?

Chaypi kawsashpaka, autokunatami componij karkani.

Observations

chay	pi	kawsa	shpa	ka	auto	kuna	ta	mi	componi	j	ka	rka	ni
									fix (from Sp.)	present inf. 1	be	past	

1. The past habitual tense is formed by using the -j derived verb form and the past tense of ka. This form has about the same meaning as the Spanish imperfect tense, "componia." Literally it means "I was a fixer."

2. Note the revelation habitual past: Componij kashka, etc.

For Repetition

The facts concern three men who lived in Cotacachi (a small town near Otavalo) and what they did for a living.

1. Peralta tioka tarpushpa kawsaj karka.	Sr. Peralta lived (used to live) by planting.
2. Farinango tioka, Cotacachipi kawsashpaka, baytatami awaj karka.	Sr. Farinango, when he lived in Cotacachi, used to weave shawls.
3. Maldonado tioka unaytami llama aychata jatuj kashka nin.	Sr. Maldonado sold mutton for a long time, they say.

CYCLE 1 (Continued)

For Response

1. Imatatah ruraj karka Peralta tioka, Cotacachipi kawsashpaka?
2. Pitah baytata awaj karka?
3. Imatatah ruraj karka Maldonado tioka?
4. Farinango tiochu llama aychata jatuj kashka nin?
5. Mashna tiempotatah Maldonado tioka jatuj kashka nin?
6. Maypitah kawsaj karka Peralta tioka?

Personalized Questions

1. Escuelapi kashpaka, imatatah ruraj karkangi?
2. Narah kayman shamushpaka, maypitah kawsaj karkangi?
3. Uchilla kashpaka, imatatah rurangapah munaj karkangi?
4. Imapitah trabajaj karkangi?
5. Kanpah wasipi kashpaka, imatatah mikuj karkangi?
   Imahoraskamantah puñuj karkangi?
6. Ujyaj karkangichu?
7. Imatatah ruraj karka Napoleonka?
8. Imatatah rurashpa purij karka Jesu Cristo?
9. Imatatah yachajuj karkangi escuelapika?
10. Kanpah tayta soldadochu karka?
    (If yes) Pay soldado kashpaka, maypitah purij karka?
11. Españolkuna narah shamujpika, imashnatah kawsaj karka runakunaka?

CYCLE 1 (Continued)

12. Viñashpaka, mayjan amigotatah ashtawan juyaj karkangi?
Mayjan kwitsatatah ashtawan juyaj karkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruraj karka, pay wasipi kawsashpa.
2. (Shuti), tapuy (shuti)ta maymantah rij karka domingotaka.
3. (Shuti), tapuy (shuti)ta imashnatah kulkita ganaj karka, kayman narah shamushpaka.
4. (Shuti), tapuy (shuti)ta imatatah yachajuj karka, payka escuelapi kashpaka.

Interpreting

1. (Name), ask (name) what he used to do when he was in school.
2. (Name), ask (name) where he used to go when he lived in (student's home town).
3. (Name), ask (name) who he went around with (puri) when he was little.
4. (Name), ask (name) what Robin Hood used to do.
5. (Name), ask (name) if elephants (elefantes) used to live in America.
6. (Name), ask (name) where his father used to live when he met his mother.

CYCLE 1 (Continued)

Activity

Each student will fabricate an imaginary story about his past; what he used to do, where he lived, who he knew, etc. Then he will tell it to the group.

When all students have described their "past," each student will select someone else to retell his story. Naturally, questions are in order if one has forgotten something.

UNIT 13 - CYCLE 2

Model

Pugllangapah munangichu?	Do you want to play?
Na, michinami kani.	No, I have to herd (animals).
Kuti payka?	And him?
Paypash michinami.	He has to herd, too.

Observations

michi	na	mi	ka	ni
to herd animals	future infinitive		to be	1P

1. The future infinitive form is used with -ka to indicate obligation. Literally it says "I am to go." We could also express obligation this way in English, though we more likely would say "I have to go."

2. Notice that the third person present tense form of -ka is dropped from the surface structure as it has been dropped in other situations.
Thus:

Trabajanami kani	--	I have to work.
Trabajanami kangi	--	You have to work.
Trabajanami. . .	--	She has to work.

3. Kuti(n) -- again.

CYCLE 2 (Continued)

For Repetition

1. Estebanka michinami.	Estevan has to herd.
2. Raulka mapakunata rupachinami.	Raul has to burn the garbage(s).
3. Juanaka yanunami.	Juan has to cook.
4. Suelaka wasita cuidanami.	Suela has to take care of the house.

For Response

1. Esteban, pugllangapah munangichu ?
2. Juana, llujshingapah munangichu ?
3. Raul, mapakunataka rupachinachu kangi ?
4. Imashpatah Suelaka na rigrin ?
5. Suelaka michinachu ?
6. Pitah yanuna ?
7. Raulka imatatah rupachina ?
8. Suelachu wasita cuidana ?

Personalized Questions

1. Kunan punllaka imatatah rurana kangi ?
2. Pitah churajunataka tajshana ?
3. Kaypika yachajunachu kangi ?
4. Mayjantah yanuna ?

CYCLE 2 (Continued)

5. Imapahtah ñukanchih trabajana kanchih?
6. Wañunachu kanchih?
7. Imahorastah kay classemanda llujshina kangi?
8. Imahoraskamantah kaypi kana kangi?
9. Quichuata yachajunachu kangi?
10. Kan uchillarah kashpaka, piwantah pugllaj karkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah rurana payka kaypi.
2. (Shuti), tapuy (shuti)ta yanunachu payka.
3. (Shuti), tapuy (shuti)ta pitah paypah cuartota fichana.
4. (Shuti), tapuy (shuti)ta imahoratah mikunata randina.

Interpreting

1. (Name) what is one thing you have to do every morning?
2. (Name), ask (name) what time he has to come here each morning.
3. (Name), ask (name) if he has to wash his clothes.
4. (Name), ask (name) when he has to go to Ecuador.
5. (Name), ask (name) why (name) has to work.
6. (Name), ask (name) where he used to work.
7. (Name), ask (name) if he used to play with kites (cometa).

CYCLE 2 (Continued)

Activity

Each student will think of three or four significant things which either he or one of the other students will have to do within the next year, and explain those to the group.

UNIT 13 - CYCLE 3

Model

Kayka imatah?	What is this?
Chayka karanami.	That's a gift.

Observations

chay	ka	kara	na	mi
			future infinitive	

1. Many verb forms constructed with the future infinitive (as above) may function as ordinary nouns:

   to give   Fut. Inf.   gift

   kara + na = karana

2. Most nouns derived with -na are directly related to the basic verb form they come from:

   miku (to eat) --------> mikuna (food)

   kara (to give) --------> karana (gift)

   asti (to whip) --------> astina (a whip)

   Note, however, the noun nina (below) which seems to have no relationship to the base verb form (unless it has something to do with a "fiery tongue!").

   ni (to say) --------> nina (fire)

CYCLE 3 (Continued)

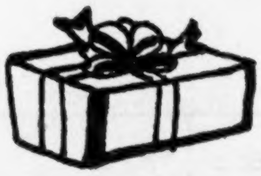
3. Compare two kinds of verb-noun derivations.

karaj - one who gives

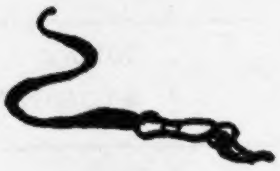
karana - gift

For Repetition

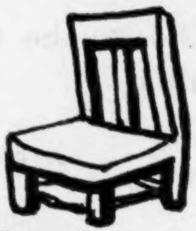
1. Kayka karanami. This is a gift (present).



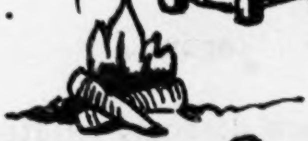
2. Kayka astinami. This is a whip.



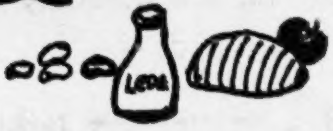
3. Kayka tiyarinami. This is a chair.



4. Kayka ninami. This is fire.



5. Kayka mikunami. This is food.



For Response

1. Chayka imatah?
2. Chayka astinachu?
3. Chayka ninachu?
4. Chayka mikunachu o karanachu?
5. Chayka nachu tiyarina?

CYCLE 3 (Continued)

Interpreting

1. (Name), ask (name) if this is a whip.
2. (Name), ask (name) what this is.
3. (Name), ask (name) if this is food.
4. (Name), ask (name) if this is a whip or a stick.
5. (Name) what is this?

UNIT 13 - CYCLE 4

Model

Imashpatah wakajun Ricardoka?	Why is Ricardo crying?
Payka yarjaymandami wakajun.	He's crying from hunger.

Observations

pay	ka	yarja	y	manda	mi	waka	ju	n
		to be hungry	present infinitive 2	from				

1. Many nouns are formed (from verbs) with the -y present infinitive ending; more, in fact, than are formed with the -na infinitive of the last sequence.

2. This present infinitive verb form may be exactly the same as the form of the present (immediate) imperative.

   pugllay - play

   pugllay - a game

3. The noun forms of the For Repetition Exercise are derived from the following verbs:

   nana - to hurt

   ungu - to be sick

   pinga - to be ashamed

   yarja - to be hungry

   llaki - to be sad

   mancha - to be afraid

CYCLE 4 (Continued)

For Repetition

1. Ricardoka yarjaymandami wakajun.	Ricardo is crying from hunger.
2. Alejandroka pingaymanda na yaykumurkachu.	Alejandro didn't enter from embarrassment. (because of embarrassment)
3. Mariaka nanaytami charin.	Maria has a pain.
4. Carmenka unguytami charin.	Carmen has a sickness.
5. Shuj llakiy tiyashka.	There was a sadness.
6. Jaimeka manchaywanmi purijun.	Jaime is walking around with fear. (in fear)

For Response

1. Imashpatah Alejandro na yaykumurka?
2. Pitah unguyta charin?
3. Imatah tiyashka?
4. Mariaka nanaytachu charin o unguytachu charin?
5. Imashnatah purijun Jaimeka?
6. Ricardo yarjaymandachu wakajun?
7. Jaimeka llakiwanchu purijun?
8. Ricardoka nanaymandachu wakajun?
9. Shuj unguy tiyashkachu?
10. Alejandrochu manchaywan purijun?

CYCLE 4 (Continued)

Controlled Conversation

Based on Repetition Facts.

1. (Shuti), tapuy (shuti)ta imatatah charin Mariaka.
2. (Shuti), tapuy (shuti)ta imashpatah na yaykumurḳa Alejandro.
3. (Shuti), tapuy (shuti)ta Jaimeka manchaywanchu purijun.
4. (Shuti), tapuy (shuti)ta imatah tiyashka.

Interpreting

Based on Repetition Facts.

1. (Name), see if (name) knows why Ricardo is crying.
2. (Name), ask (name) if Maria is in pain.
3. (Name), ask (name) if Alejandro didn't come in because of pain.
4. (Name), why is Ricardo crying? Do you think he's sad?
5. (Name), ask (name) if Maria has a sickness. Ask him if he thinks she's in pain, too.
6. (Name), ask (name) if Jaime is with fear.
7. (Name), ask (name) if there has been a disease (around).

UNIT 13 - CYCLE 5

Model

Imatatah rikujungi?	What are you seeing?
Fukushkatami rikujuni.	I'm seeing a fruit.

Observations

fuku	shka	ta	mi	riku	ju	ni
to ripen	past infinitive	V. Obj. marker				

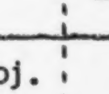
1. The past infinitive form is the same as the 3rd person form of the past revelation tense.

2. Notice the special meaning of the noun form formed with the past infinitive. A fukushka is "Something that has ripened," i.e. the process of the verb has already taken place to create this object. A fukushka could be a piece of ripe grain as well as a fruit from a tree, etc.

3. Note: a future infinitive form and a present form are also included below.

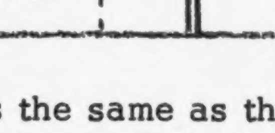
For Repetition

1. Fukushkatami rikujuni.



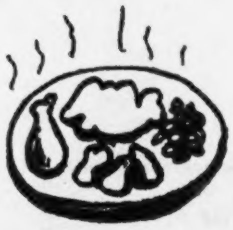
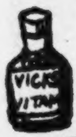
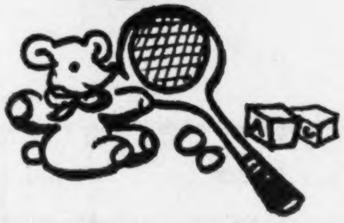
I am seeing a fruit. (Something which has been washed.)

2. Tajshashkatami rikujuni.



I am seeing the washing. (That which has been washed.)

CYCLE 5 (Continued)

3. Yanushkatami rikujuni.		I'm seeing that which has been cooked.
4. Jambiytami rikujuni.		I'm seeing the medicine.
5. Pugllanatami rikujuni.		I'm seeing the toys. (Things to play with.)

For Response

1. Imatatah rikujungi?
2. Tajshashkatachu rikujungi?
3. Jambiytachu rikujungi o pugllanatachu rikujungi?
4. Chayka fukushkachu?
5. Imatah chayka?
6. Yanushkatachu rikujungi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah rikujun.
2. (Shuti), tapuy (shuti)ta jambiytachu rikujun payka.
3. (Shuti), tapuy (shuti)ta imatah chayka.
4. (Shuti), tapuy (shuti)ta kayka pugllanachu.
5. (Shuti), tapuy (shuti)ta tajshashkatachu rikujun o yanushkatachu rikujun.

CYCLE 5 (Continued)

Interpreting

1. (Name), ask (name) what this is.
2. (Name), ask (name) if this is a whip.
3. (Name), ask (name) if he sees food.
   Is it "already cooked" food?
4. (Name), ask (name) how you say hunger in Quichua.
5. (Name), ask (name) how you say sickness in Quichua.
6. (Name), ask (name) how you say toy in Quichua.
7. (Name), ask (name) if this is food or medicine.
   (Showing a bottle of vitamins.)
8. (Name), ask (name) if he is feeling pain. (Is with pain.)
9. (Name), ask (name) if he studies from fear.
10. (Name), ask (name) if this is a fruit. (ripened fruit)
11. (Name), ask (name) if this is fire or a chair.
12. (Name), ask (name) if he has hunger. Now ask him if he eats
    from (because) of hunger.
13. (Name), ask (name) if he lives with sadness.
14. (Name), ask (name) if this is a toy or a game.

UNIT 13 - CYCLE 6

Model

Imatatah yangi ungushka warmikunataka?	What do you think of women who have become sick?
Ungushka warmikunataka llakinimi.	I feel sad about women who have become sick.

Observations

Ima	ta	tah	ya	ngi	ungu	shka	warmi	kuna	ta	ka
			think		to be sick	past infinitive			verb obj. marker	

Ungu	shka	warmi	kuna	ta	ka	llaki	ni	mi
				verb Obj. marker		to be sad		

1. The past infinitive form (ungushka) carries the idea of "having been sick." i.e. the woman has already become sick. Here it is used as an adjective.

2. Note that the verbs "think" and "sad" take direct objects in Quichua. In English we think "about (a, of) sick women," but in Quichua you "think sick women."

3. Compare: Chay shamujuj runa -- that man who is coming.

   Chay shamushka runa -- that man who has come.

CYCLE 6 (Continued)

For Repetition

1.	Ungushka warmikunataka llakinimi.	I feel sad about sick women (women who have become sick).
2.	Americaka agllashka llaktami.	America is a chosen land. (Land which has been chosen.)
3.	Waglishka autokunaka na valinchu.	Ruined (broken) buses aren't worth anything.
4.	Chay mikunata karashka gringoka alimi yarin.	That gringo who gave food seems to be good.

For Response

1. Imatatah yangi ungushka warmikunataka?
2. Inatatah yangi waglishka autokunataka?
3. Chay mikunata karashka gringoka alichu?
4. Imatatah yangi Americata?
5. Imatatah na valinchu?
6. Ungushka warmikunataka llakingichu?
7. Imatatah yangi chay mikunata karashka gringotaka?
8. Mayjan llagtatah agllashka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah yan waglishka autokunataka.
2. (Shuti), tapuy (shuti)ta imatatah yan waglishka michataka.

CYCLE 6 (Continued)

3. (Shuti), tapuy (shuti)ta imatatah yan Americata.
4. (Shuti), tapuy (shuti)ta ungushka warmitaka llakin payka.
5. (Shuti), tapuy (shuti)ta chay mikunata karashka gringoka ali o na ali.
6. (Shuti), tapuy (shuti)ta imatah na valinchu.

Interpreting

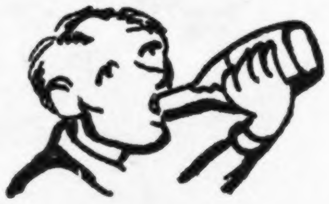
1. (Name), what do you think of America?
2. (Name), ask (name) if the gringo who gave the food is good.
3. (Name), what is one thing you have to do tonight?
4. (Name), ask (name) if cars that have broken-down are any good.
5. (Name), ask (name) what he thinks of sick women.
6. (Name), ask (name) if it rained much in his (home) town.
7. (Name), ask (name) what he thinks of sick cattle.
8. (Name), ask (name) what he thinks of ruined land (alpa).
9. (Name), ask (name) if he has to buy his own food.
10. (Name), ask (name) what his "chosen" woman is named (one he has chosen).
11. (Name), ask (name) if his companion (friend) is spoiled (ruined).

CYCLE 6 (Continued)

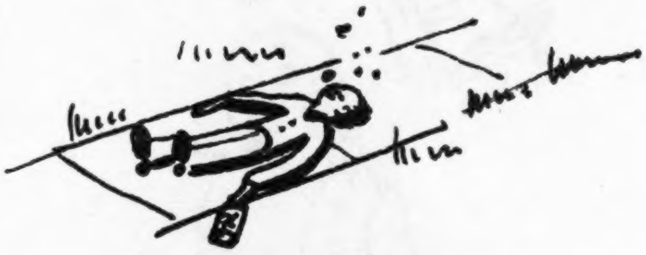
Activity

Describe the people in each of the drawings below as they are pointed to. Some of them are in the process of doing something, some of them have already completed doing something. Describe them in the way shown by the English example.

Examples:

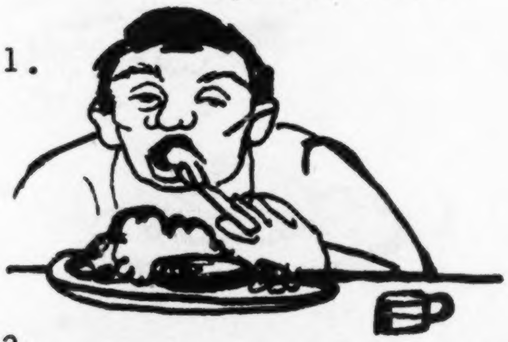


Ujyajuj mishu



Ujyashka mishu

1.



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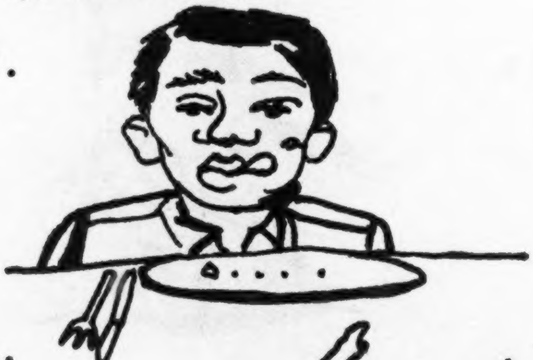

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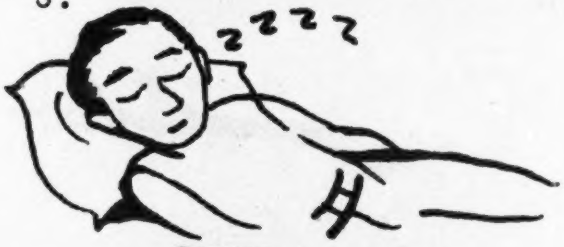

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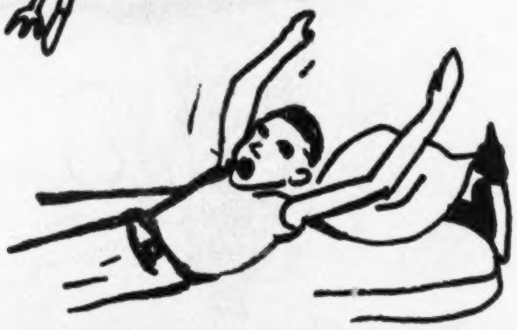

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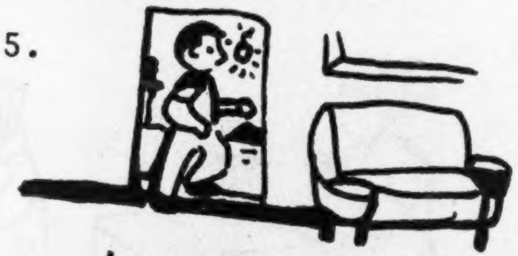

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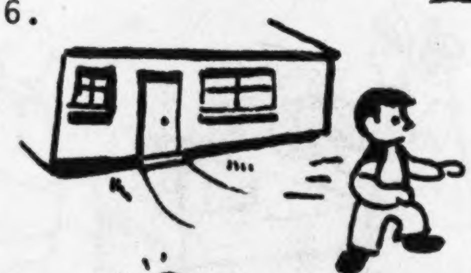

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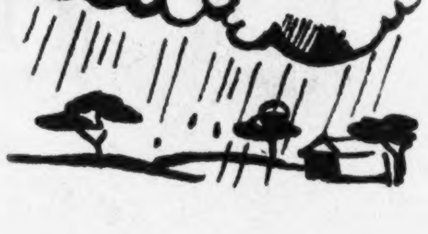

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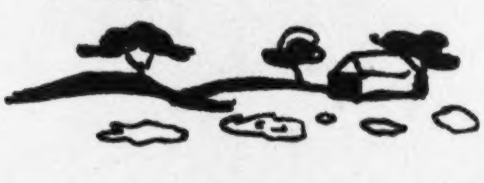
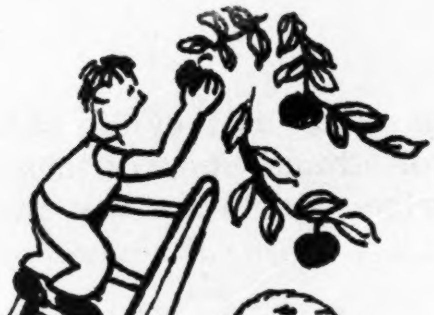


CYCLE 6 (Continued)

9.



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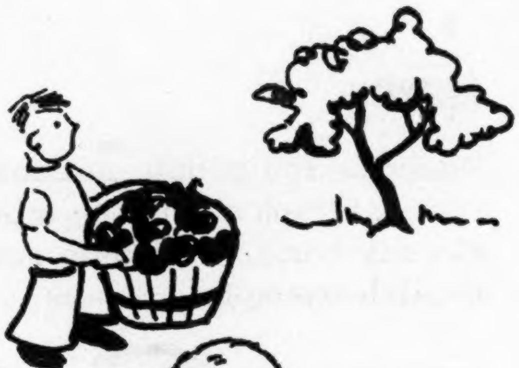

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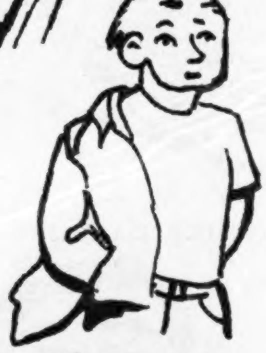

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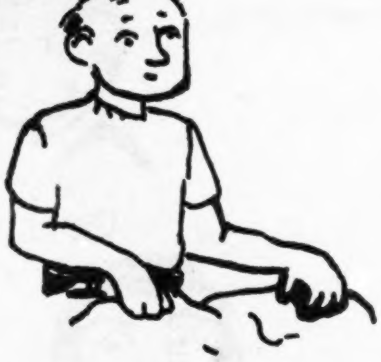

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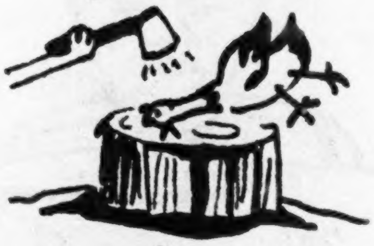

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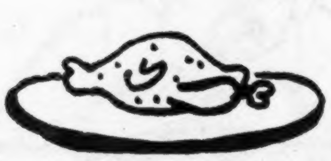

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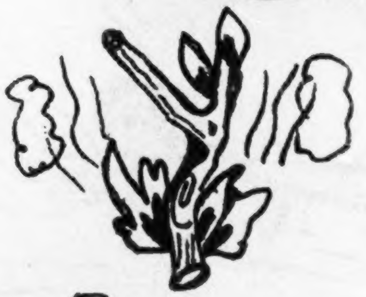
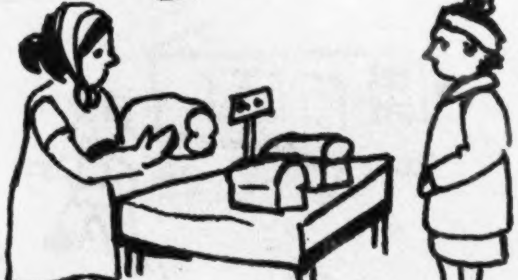
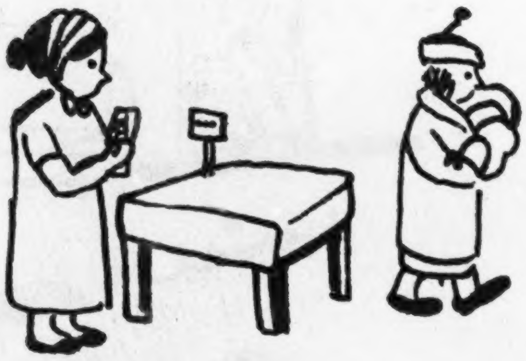


16.

17.



18.



UNIT 13 - CYCLE 7

Model

Maypitah kawsarka Miguel Mora?	Where did Miguel Mora live?
Maypi pay kawsashkata na yachanichu.	I don't know where he lived.

Observations

May	pi	pay	kawsa	shka	ta	na	yacha	ni	chu
			live	past. inf.	verb obj. marker				

1. Maypi pay kawsashka is all the object of the verb yacha. Note that the verb object marker comes on the verb infinitive rather than on pay or maypi.

   Compare: Maypi kawsashkata na yachanichu.

   Shuj alku wakajujta uyarkani.

2. The past infinitive -shka is used with any action which happened before the main verb which functions as an object (whether you saw it or not).

3. Compare the use of the future infinitive (#2 below) for action which takes place after the action of the main verb. Also the form with -juj for present progressive action (#3).

CYCLE 7 (Continued)

For Repetition

Miguel Mora has disappeared. When questioned concerning what she knows about him and his disappearance, a neighbor offers the following information.

1.	Miguel Mora mayman rishkata ñukaka na yachanichu.	I don't know where Miguel Mora went.
2.	Imata ruranata payka na villarkachu.	He didn't tell me what he was going to do.
3.	Pero, shuj viaje, pay kuti shuj warmiwan parlajujta rikurkani.	However, one time I saw him speaking with another (a different) woman.
4.	Chay warmiwanmi rishka nin.	They say he took off with that woman.

For Response

1. Vecinaka mayman Miguel Mora rishkata yachan?
2. Imata Miguel na villarkachu?
3. Imatatah rikurka chay vecinaka shuh viaje?
4. Miguel chay warmiwan rijujta vecinaka rikurkachu?
5. Miguelka paypah rinata villarkachu?
6. Miguel piwan llujshishkata vecinaka yachanchu?
7. Imashutitah chay warmiwan rishka runa?
8. Vecinaka Raul rishkata yachanchu?

CYCLE 7 (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imata chay vecinaka na yacharka.
2. (Shuti), tapuy (shuti)ta imata Miguel na villarka.
3. (Shuti), tapuy (shuti)ta imata rikurka chay Miguelpah vecinaka shuj viaje.
4. (Shuti), tapuy (shuti)ta piwantah Miguel rishka nin.

Interpreting

1. (Name), what do they say Miguel Mora did?
2. (Name), who told about what Miguel had done?
3. (Name), ask (name) if the neighbor woman knew where Miguel had gone.
4. (Name), ask (name) if Miguel told where he was going to go.
5. (Name), ask (name) what the neighbor lady saw Miguel doing one time.
6. (Name), did the neighbor actually see Miguel going away with the other woman?
7. (Name), ask (name) if he knows the name of the neighbor woman who told about Miguel.
8. (Name), ask (name) what the Indians from the United States (in cowboy days) used to ride around on.
9. (Name), what are some of the things that a person who comes to this place is required to do?
10. (Name), how could you describe a man who has just washed his hands?

CYCLE 7 (Continued)

11. Assume for a minute that you are the neighbor woman and tell what you know about Miguel Mora's disappearance.

12. (Name), ask (name) if the neighbor woman actually knew that Miguel had gone.

UNIT 13 - CYCLE 8

Model

Imatatah yachangapah munangi ?	What do you want to know ?
Maypi pugllay tiyanatami yachangapah munani.	I want to know where the game is going to be.

Observations

May	pi	puglla	y	tiya	na	ta	mi	yacha	ngapah	muna	ni
		play	Pres. Inf. 2	haber	Fut. Imp.	verb obj. marker					

1. The future infinitive is used because the action of the object clause is future to the action of the main verb.

   Compare:

1.	Maypi pugllay tiyanata yachangapah munani.	(I want to know where the game will be).
2.	Maypi pugllay tiyajta yachangapah munani.	(I want to know where the game is.)
3.	Maypi pugllay tiyashkata yachangapah munani.	(I want to know where the game was.)

For Repetition

Assume that, in given circumstances, you want to know each of the following.

1.	Maypi pugllay tiyanatami yachangapah munani.	I want to know where the game is going to be.

CYCLE 8 (Continued)

2. Ñuka cuartopi pi yaykushkata yachangapah munani.	I want to know who entered my room.
3. Mashna kulkita pay charijta yachangapah munani.	I want to know who much money he has.
4. Mayjan villashkata yachangapah munani.	I want to know which (person) told.
5. Imashpa asijujta yachangapah munani.	I want to know why you're smiling.
6. Imahora tamyanatami yachangapah munani.	I want to know when it's going to rain.

For Response

1. Imatatah yachangapah munangi?
2. Kanpah cuartopi pi yaykushkata yachangapah munangi?
3. Imahoras pugllay tiyanata yachangapah munangi?
4. Mashna kulkitatah charin payka?
5. Mayjan villashkata yachangapah munangi?
6. Tamyanata yachangapah munangi?

Personalized Questions

1. Imahora kan kaymanda llujshinata yachangapah munangichu?
2. Maypi pugllay tiyajujta yachangapah munangi?
3. Kanpah warmi maypi kajta yachangapah munangi?
4. Imatatah yachangapah munangi?

CYCLE 8 (Continued)

5. Kayna tuta ima tiyashkata yachangapah munangi?

6. Maypi mishki mikunata tiyajta yachangapah munangi?

7. John maymanda kajta yachangapah munangi?

8. Kaynaka Fred mayman rishkata yachangapah munangi?

9. Pi kaya shamunata yachangapah munangi?

10. Maypi ñuka kawsashkata yachangapah munangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah payka yachangapah munan.

2. (Shuti), tapuy (shuti)ta paypah warmi imata rurajujta yachangapah munan.

3. (Shuti), tapuy (shuti)ta payka imahora pugllay tiyanata yachangapah munan.

4. (Shuti), tapuy (shuti)ta payka imata Mary kayna rurashkata yachangapah munan.

Interpreting

1. (Name), ask (name) if he wants to know what time it is.

2. (Name), ask (name) if he wants to know when there will be a game.

3. (Name), ask (name) if he wants to know.

4. (Name), ask (name) if he wants to know how much money (name) has.

5. (Name), ask (name) if he wants to know when we will eat.

CYCLE 8 (Continued)

6. (Name), ask (name) if he wants to know what he will do in Ecuador.

7. (Name), ask (name) if he wants to know what (name) did last night.

8. (Name), ask (name) if he knows where his girl friend is. If he doesn't know, ask him if he wants to know.

9. (Name), ask (name) if he knows where (name) is from.

10. (Name), ask (name) if he knows what there was to eat yesterday at breakfast (desayuno). (If he says yes) Ask him to tell you what you had.

11. (Name), ask (name) if he knows where his roommate (cumba) was last Saturday night.

12. (Name), ask (name) if he wants to know why we're learning Quichua.

13. (Name), I arrived here at 7:30 this morning. Ask (name) if he knows that I arrived at 7:30.

Activity

As the teacher asks students the question:

Imatatah yachangapah munangi?

they will answer that question with respect to something they really do want to know; about something someone in the room has done or will do, some activity that is coming, or the state of something which they just want to know more about.

After explaining what they want to know, if there is anyone in the class who can give them the information they want to know, he will do so.

CYCLE 8 (Continued)

Example:

Question:	What do you want to know?
Answer:	I want to know why Mike wears those red socks. Who knows why he wears them?
Explanation:	I wear red socks so they'll match my red ties.

UNIT 14

OBJECTIVES

Each student should be able to do the following in Quichua:

I. Given: A thought or idea in the student's mind which is characterized by one of the following semantic structures:

1. Someone wants to perform an action.
2. Someone has to perform an action.
3. Someone is able to perform a given action.
4. Someone knows how to perform a given action.

Behavior: Generate that idea in an acceptable Quichua utterance.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

II. Given: A thought or idea in the student's mind which is characterized by one of the following semantic structures:

1. A given event or happening is to take place provided that some other given event also happens.
2. One person does one thing so that another person will do some other specified thing.

Behavior: Generate that idea in an acceptable Quichua utterance.

Condition: The student controls the vocabulary necessary to express the content of his specific utterance.

UNIT 14

III. Given: Spoken Quichua questions of the following types:

Where are you going?

What did you buy?

Who came?

Behavior: Be able to answer with a negative response.

Example: Nobody came.

IV. Use (some) diminutive and augmentative Quichua nouns and adjectives in appropriate situations.

UNIT 14 - CYCLE 1

Model

Juyalla telagutaka maypishi randirin?	Where, I wonder, can you buy some beautiful cloth?
Chay wasirukupimari juyalla telagu tiyan!	In that big building there is beautiful cloth.

Observations

Juyalla	telagutaka	may	pi	shi	randi	ri	n
				Do you suppose		reflexive	

Chay	wasi	ruku	pi	mari	juyalla	tela	gu	tiya n
		augmentative suffix (big)		exclamation focus			diminutive suffix (little)	

1. -mari works like an extra powerful -mi. It is the major focus marker used in exclamatory or especially emphasized utterances.

2. -ruku (the suffix) may be attached to nouns and adjectives, giving the effect of a big super edition of whatever it's attached to. A wasiruku, for example, is a large building.

3. -gú is the opposite of -ruku, signifying a humble and often affectionate quality in the word it is attached to.

4. -shi is a question marker parallel to -tah, used in situations where hypothesizing is going on. It has the feeling of "I wonder" or "Do you suppose?".

CYCLE 1 - (Continued)

For Repetition

1.	Chay alkuguka Yacelga tiopahmi.	That doggy is Sr. Yacelga's.
2.	Shuj manchanayay maquinarukumi yalijun.	A fearful big train is passing.
3.	Chay warmipah navika juyallagumari.	That woman's face is beautiful.
4.	Agostopika wayrarukumi tiyan Otavalopika.	In August there is a big wind (big winds) in Otavalo.

For Response

1. Pipahtah alkuguka?
2. Warmipah navika juyallaguchu o manchanayayrukuchu?
3. Imahoratah waykurukuka tiyan Otavalopika?
4. Imatatah yalijun?
5. Shuj manchanayay warmirukuchu yalijun?
6. Ima layatah chay warmipah navika? (what kind...?)
7. Imatatah tiyan Otavalopi agostopika?
8. Chay alkuguka Guerra tiopahchu?

CYCLE 1 - (Continued)

Personalized Questions

1. Pitah alkugutaka charin?
2. Maypitah urkurukuka tiyan? Imashutitah chay urkurukuka?
3. Kay camisagutaka randingapah munangichu?
4. Kaypi pishi juyalla navigutaka charin?
5. (Shuti)ka shuj manchanayay wasirukupichu kawsan?
6. Mayjan sisagutah ashtawan gustangi kanka?
7. Kanpah lapiz kay mesagupimi churay!
8. Imashutitah kanpah warmiguka?
9. Chay "Grand Canyon" nishka waykurukuka manchanayaychu?
10. (Shuti)ka umaguta charin o umarukuta charin?
11. (Shuti)ka juyallaguka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta maypitah shuj wasirukuka tiyan.
2. (Shuti), tapuy (shuti)ta pay misigukunataka gustanchu.
3. (Shuti), tapuy (shuti)ta "kan ali radiogutachu charin?" nishpa.
4. (Shuti), tapuy (shuti)ta pay runaguchu o mishuguchu.
5. (Shuti), tapuy (shuti)ta "kan warmiguchu kangi o mishuguchu kangi" nishpa.
6. (Shuti), tapuy (shuti)ta imatatah tiyan paypay duartopi.

CYCLE 1 - (Continued)

7. (Shuti), tapuy (shuti)ta pay maypi jatun rumiruku tiyajta yachanchu.

8. (Shuti), tapuy (shuti) ta "imatatah tiyan kay clasepika?" nishpa.

Interpreting

1. How do you say "kitten" in Quichua?

2. What is a Quichua word which means "big tree"?

3. How might you say "little boy" in Quichua?

4. What word would you use to describe a "huge mountain" in Quichua?

UNIT 14 - CYCLE 2

Model

Imatatah maskajungi?	What are you looking for?
Nimatapash na maskajunichu.	I'm not looking for (nothing).

Observations

N(i)	ima	ta	pash	na	maska	ju	ni	chu
Neg.	thing			Neg.				

1. Negative counterparts of words like what?, where?, etc. are formed by adding the prefix ni (a negative borrowed from Spanish) and (usually) the suffix pash.

   nimapash---nothing

   nipipash---no one

   nimaymanpash---nowhere

2. Note that the verb part of the sentence is also negated.

3. Review: -mi is not used in negative utterances.

For Repetition Assume that you are the person who originally says each of these utterances.

1.	Nimatapash na maskajunichu.	I'm not looking for nothing (anything).
2.	Nimaymanpash na rijunichu.	I'm not going nowhere (anywhere).
3.	Nipipash na shanurkachu.	No one didn't come (came).

CYCLE 2 - (Continued)

For Response

1. Imatatah maskajungi ?
2. Llaktamanchu rijungi ?
3. Pitah shamurka ?
4. Juanchu shamurka ?
5. Maymantah rijungi ?

Personalized Questions

Answer each question truthfully in terms of the group in the classroom.

1. Pitah shamujun ?
2. Pitah mikujun ?
3. Maymantah rijungi ?
4. Imatatah yachajungi ?
5. Imatatah maskajungi ?
6. Imatatah maskajun (shuti)ka ?
7. Imatatah munangi ?
8. Maymantah rijun (shuti)ka ?
9. Maypitah trabajangi ?
10. Pitah puñujun ?

CYCLE 2 - (Continued)

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pitah tajshajun.
2. (Shuti), tapuy (shuti)ta maymantah rijun payka.
3. (Shuti), tapuy (shuti)ta "imatatah maskajungi?" nishpa.
4. (Shuti), tapuy (shuti)ta pitah samajun.
5. (Shuti), tapuy (shuti)ta pitah ufyajun.
6. (Shuti), tapuy (shuti)ta imatatah rupajun.
7. (Shuti), tapuy (shuti)ta pitah escribijun.
8. (Shuti), tapuy (shuti)ta maypitah pay pugllarka kaynaka.
9. (Shuti), tapuy (shuti)ta "imatatah ministingi?" nishpa.

UNIT 14 - CYCLE 3

Model

Kanpah churi casarijpika, imatashi ningiman?	If your son (got) married, what do you suppose you'd say to him?
"Warmita juyashpa kawsangi" niyman.	"Live loving your wife," I'd say.

Observations

Kan	pah	churi	casara	jpi	ka	ima	ta	shi	ni	ngi	man
			marry					Do you suppose			potential aspect (would)

1. The potential or conditional aspect of the verb is formed by joining -man to the present tense forms. It is completely regular except for 1st person singular form.* The -n of the ending of this form is dropped when -man is added.

*

Present		Potential		Our writing system
mikuni	→	miku iman ↓ n	→	mikuyman
				niyman
				kalpayman

2. -shi is preferred over -tah as the question marker in this construction, and -cha is preferred over -chu for yes-no questions.

3. The repetition answers below are actual responses given by a Quichua native to the questions of the For Response section.

CYCLE 3 - (Continued)

For Repetition — Assume in each case that you are an Indian responding to a tourist's idle questions about your way of life.

1. Trigo na ali fukujpika, na cosechashpa chay puestopillatahmi sakiyman.	If the grain didn't ripen well, not harvesting it, I'd just leave it in that very same place.
2. Ñuka churi casarajpika, "Kanpah warmita juyashpa kawsangi" niyman.	If my son married, I'd say "Live loving your wife."
3. Charijyashpaka, Quitopi wasita randiyman.	If I became rich, I'd buy a house in Quito.

For Response

1. Trigo na ali fukujpika, imatashi rurangiman?
2. Kanpah churi casarajpika, imatashi ningiman?
3. Charijyashpaka, maypishi kawsangiman?
4. Trigo na ali fukujpipash, cosechangimanrahcha?
5. Charijyashpaka, kaypicha wasita randingiman?
6. Trigo an ali fukujpika, sakingimanllacha?

Personalized Questions

1. Kulkita charishpaka, maymanshi ringiman?
2. Yakuta na charishpaka, imatatah ufyangiman?
3. Estados Unidospi na kawsashpaka, maypishi kawsangiman?
4. Shuj juyalla warmiguta rikushpaka, imatashi ningiman chay warmiman?

CYCLE 3 - (Continued)

5. Wanujushpaka, imatashi ningiman?
6. Wagra aycha illajpika, mayjan aychatashi mikungiman?
7. Shuj librota leeishpaka, mayjanshi leengiman?
8. Rasu tiyajpika, imatashi rurangiman?
9. Rasu tiyajpika, esquiangapah (to ski) ringimancha?
10. Presidente Nixon yalijpika, payta rikungapah ningimancha?
11. Ruku kashpapash, trabajangimanrahcha?
12. Imatashi rurangiman, shuj millay alkuruku shamujujta rikushpaka?
13. Tamyajpipash, llujshingimanllacha?
14. Ungushka kashpaka, llujshingimancha?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruragrin payka, kulki illajpika.
2. (Shuti), tapuy (shuti)ta "Kanka trabajangimancha, ruku kashpa" nishpa.
3. (Shuti), tapuy (shuti)ta maymantah rigrin payka, charijyashpa.
4. (Shuti), tapuy (shuti)ta imatatah ninman paypah tayta, pay kayman shamushpaka.

Interpreting

1. (Name), ask (name) if he would go outside if it rained.
2. (Name), ask (name) what he and his wife would do if they had a lot of money.

CYCLE 3 - (Continued)

3. (Name), ask (name) and (name) where they would go if they didn't go to Ecuador.

4. (Name), ask (name) what he would say to his girlfriend if he saw her.

5. (Name), ask (name) if he would get mad should he burn his hand.

6. (Name), ask (name) who he would meet if he went to Ecuador. When he does go to Ecuador, ask him if he will meet Rafael.

Activity

Here is "Joe Average American". Considering him as an average American, explain what you think Joe would do in each of the following circumstances.

1. If he went to school (college).
2. If he became rich.
3. If he bought a car.
4. If he met a beautiful girl.
5. If he wanted some new (mushu) clothes.
6. If he were in class and wanted to sleep.
7. If he became embarrassed.
8. If he found some money.
9. If he went to Europe..
10. If he didn't like his work.

UNIT 14 - CYCLE 4

Model

Chay cajata paktayta ushangichu? Ari, ushanimi.	Can you reach that box? Yes, I can.

Observations

Chay	caja	ta	pakta	y	ta	usha	ngi	chu
			reach, achieve	present infinitive		to be able (can)		QM-2

1. Pakta is an extremely useful verb which may be used not only in the sense of reaching something but also of attaining or achieving something. Spanish alcanzar is similar.

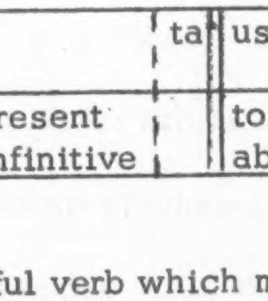
2. Ability to do something is expressed with the present infinitive + usha.

3. The verb object marker is optionally dropped in the surface structure:

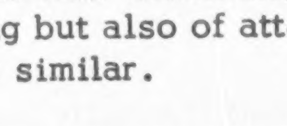
paktayta ushani

paktay ushani

For Repetition



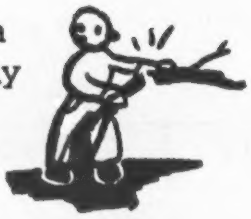
1. Melvin nishka gringoka kay cajata paktayta ushanmi. — The gringo called Melvin can reach this box.



2. Marilyn nishka gringaka alipachami yanuyta ushan. — The gringa called Marilyn can cook very well.

CYCLE 4 - (Continued)

3. David nishka gringoka kay jatun kaspita fakiy ushanmi.



The gringo called David can break this big stick.

For Response

1. Pitah chay cajata paktayta ushan?
2. Marilyn nishka gringaka yanuy ushanchu?
3. Imatatah rurangapah ushan Melvin?
4. Mayjantah chay jatun kaspita fakiy ushan?
5. Melvin nishka gringoka yanuyta ushanchu?
6. Pitah chay jatun kaspita fakiy ushan?

Personalized Questions Answer truthfully based on whether or not you think you can do each of the things below.

1. Pitah kay librota leeyta ushan?
2. Pitah kay kaspita fakiyta ushan?
3. (Shuti), chay michata paktay ushangichu?
4. Pitah kay dibujuta tukuchiyta ushan?
5. Pitah kay helados tukwita mikuy ushan?
6. (Shuti), kay librota leeyta ushangichu?
7. (Shuti), kay cosaskunamanda, mayjantah ruray ushangi kanka?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pay kay kaspita fakiy ushanchu.

CYCLE 4 - (Continued)

2. (Shuti), tapuy (shuti)ta payka chay michata paktayta ushanchu, chayta surkungapah.

3. (Shuti), tapuy (shuti)ta pay kay dibujuta tukuchiy ushanchu.

4. (Shuti), tapuy (shuti)ta pay kay librota leeyta ushanchu.

5. (Shuti), tapuy (shuti)ta pay kashna heladosta mikuy ushanchu.

Interpreting

1. (Name), ask (name) if he can break this stick.

2. (Name), ask (name) if he can reach the light up on the ceiling.

3. (Name), ask (name) if he can finish this drawing.

4. (Name), ask (name) if he can read this book.

5. Who was able to break the stick?

6. Who was able to finish the drawing?

7. Who was able to read the book?

8. Who was able to reach the light?

Activity

In Quichua, discuss the following questions in terms of the specific roles of the members of the class, i.e. as Peace Corps Volunteers, as Missionaries, or whatever.

1. What are some of the things you cannot do in your present role in life, i.e. what are some of the restrictions and limitations which have been placed upon you by yourself and others?

2. What are some of the things you are able to do, or even expected to do in your present role?

UNIT 14 - CYCLE 5

Model

Autota manejanata yachangichu?	Do you know how to drive a car?
Ari, chayta yachanimi.	Yes, I know how to do that.

Observations

Auto	ta	maneja	na	ta	yacha	ngi	chu
		drive	future inf.		know		

1. Knowing how to do something may be expressed with the future infinitive and the verb yachana. This same construction is also used to indicate customary action.

2. The processes emphasized in the repetition phase below are all important aspects of Otavaloan Indian agriculture.

For Repetition

1.	Alejandro Yacelgaka alpata trabajajmi.	Alejandro Yacelga is one who works the earth (farmer).
2.	Alejandro yapunata yachan.	Alejandro knows how to plow.
3.	Tarpunata, wachunatapash yachan payka.	He knows how to plant, and also how to make furrows.
4.	Alpata ali cuidangapahka, jalmanata yachan.	In order to care well for the land. he knows how to cultivate. (Work with the earth around the plants, etc.)
5.	Cosechanatapash yachan.	He also knows how to harvest.

CYCLE 5 - (Continued)

For Response

1. Imatatah yachan Alejandro Yacelgaka?
2. Payka yapunatachu yachan?
3. Wachunatapashchu yachan payka?
4. Alpata ali cuidangapahka, imatatah yachan Alejandroka?
5. Payka cosechanata yachangichu?

Personalized Questions

1. Pitah chractorta (tractor) manejanata yachan?
2. Dibujanata yachangichu?
3. Yachajunata yachangichu?
4. Futbolta pugllanata yachangichu?
5. Pitah españolpi excribinata yachan?
6. Imata ali ruranata yachangichu?
7. Mayjantah pianota tocanata yachan?
8. Naranjata mikunata yachangichu?
9. Pitah chractorwan yapunata yachan?
10. Mayjan gentetah ruanawan puriñata yachan? Runakunachu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta pay ñapash leenata yachan.

CYCLE 5 - (Continued)

2. (Shuti), tapuy (shuti)ta pay bicicletata manejanata yachan.
3. (Shuti), tapuy (shuti)ta "pitah yanga purinata yachan" nishpa.
4. (Shuti), tapuy (shuti)ta maypitah ninanda tamyanata yachan.
5. (Shuti), tapuy (shuti)ta imatatah pay ashtawan ali ruranata yachan.

Interpreting

1. (Name), ask (name) what he knows how to do best.
2. (Name), ask (name) if he knows how to draw.
3. (Name), ask (name) if he is accustomed to driving a lot.
4. (Name), ask (name) if he knows how to sing.
5. (Name), ask (name) if he knows how to write Quichua.
6. (Name), ask (name) to tell you who knows how to play tennis.
7. (Name), ask (name) if (name) knows how to plant or harvest crops. If he says yes, ask him to explain a little about how these things are done.

Activity

As pictures or names of important personalities are presented to the students, they will identify what each of those persons knows how to do, that is, what is his specialty or the thing he is famous for.

This may optionally be set up as a quiz program where each student tries to be the first to submit the appropriate information.

Personalities

1. Cassius Clay (Mohammed Ali)

CYCLE 5 - (Continued)

2. Richard Nixon
3. Lew Alcindor
4. Van Cliburn
5. Johnny Unitas
6. Billy Graham
7. Walter Kronkike
8. Jim Ryan
9. Willy Mays
10. Robert Frost
11. A college professor
12. Werner von Braun

UNIT 14 - CYCLE 6

Model

Kanpah churita escuelaman kachashpaka, imapahshi kachangiman?	If you sent your son to school, what do you suppose you'd send him (there) for?
Leenata escribinata yachajuchunmi kachayman.	I'd send him so he could learn how to read and how to write.

Observations

Lee	na	ta	escribi	na	ta	yachaju	chun	mi	kacha	(n)i y	man
read	Fut. Inf.		write				in order to		send		

1. The suffix -chun, as you remember, is used when one person's will is exerted on someone else. Compare:

Yachajuchun munani---I want him to learn.

Yachajuchun kachayman---I'd send him so he could learn.

For Repetition Answers to some personal questions.

1.	Nuka churi leenata excribinata yachajuchun escuelaman kachayman.	I'd send my son to school to learn to read and to write.
2.	Shuwata kanichunmi millay alkutaka randyman.	I'd buy a vicious dog so it would bite thieves.
3.	Mikunata randichun nuka warmiman kulkita karani.	I give my wife money so she can buy food.

CYCLE 6 - (Continued)

For Response

1. Millay alkuta randishpaka, imapahshi randingiman?
2. Kanpah churita escuelaman kachashpaka, imapahshi kachangiman?
3. Imapahtah kulkitaka kanpah warmiman karangi?
4. Mikunata randichunchu kanpah warmiman kulkita karangi?
5. Pay yachajuchuncha kanpah churita escuelaman kachangiman?

Controlled Conversation Based on the repetition facts.

1. (Shuti), tapuy (shuti)ta imapahtah pay shuj millay alkutaka randinman.
2. (Shuti), tapuy (shuti)ta imapahtah pay kulkita karaman kanpah warmiman.
3. (Shuti), tapuy (shuti)ta imapahtah pay paypah churita escuelaman kachanman.

Interpreting

1. (Name), ask (name) what he gives money to his wife for.
2. (Name), ask (name) what he would send his son to school for, if he sent him.
3. (Name), ask (name) why he would buy a mean dog, if he bought one.

Coping Situation

Your first assignment among the Indians in Ecuador is in the little town of Tabacundo. Soon after arriving there, you are out visiting in

CYCLE 6 - (Continued)

some of the Indian homes, trying to make some kind of initial contact with the people. In one particular home you have been superficially conversing with the members of the family for a half hour or so, when suddenly the father, a wise old man, looks at you with his deeply penetrating eyes and says very sincerely: "Sr. ______, what is the real reason that you have come to Ecuador to live among the runakuna?"

Resolve this situation.

Activity

Below is a short prayer, one that a Quichua father says in behalf of a child. Study the prayer (note especially the use of the -chun suffix) and discuss in Quichua the question:

> What seems to be the problem of the child and
> what specific blessings is the father praying for?

Dios Taytikugulla,

Ñuka wawaguta bendiciapay, pay aliguta kawsachun, paypah kawsaypi llakikunata ama charichun. Pay ali tukuchun munaywanmi manapani nukaka.

Amen

God, dear Father,

Please bless my baby so that he will live a good life and so that he will not have sadness in his life. I ask, with desire, that he become well.

Amen

Activity

Conduct a serious discussion within the group, letting students express their own personal feelings on the following aspects of their present and future lives.

CYCLE 6 - (Continued)

1. Discussion of those things which they want to do in life.
2. Those things which they feel they know how to do or can do well, i.e., where they can make a contribution.
3. Those things which they are required or obligated to do in life now or later on. How do they feel about these responsibilities?
4. Those things which each one of them will be doing in the future, i.e., their definite future plans and expectations.

UNIT 15

OBJECTIVES — The student should be able to do each of the following:

I. Behavior: Review in his mind certain of the objectives from lessons 11-14 in expanded situations.

II. Given: The Microtext of Cycle 8.

Behavior:

A. Give accurate Quichua answers to spoken Quichua questions about the content of the text.

B. Retell the story of the microtext in his own words in Quichua.

C. Tell the whole story of the Three Billy Goats Gruff in Quichua.

Criterion: This objective is to be on a coping behavior (just getting across ideas) level.

UNIT 15 - CYCLE 1

Model

Payka chingashkata taringacha?	Do you suppose he'll find the lost thing?
Pay na tarijpika, nukãmi tarisha.	If he doesn't find it, I'll find it.

Observations

Pay	ka	chinga	shka	ta	tari	nga	cha
		to lose	Past. Inf.		to find	Fut. tense	

ñukami	tari	sha
		Fut. tense

1. The irregular tense is much used in the first and third persons. (The 2nd person *forms, which are like present tense forms, are usually dropped in favor of the -gri future tense.) There is no significant difference in meaning between this tense and the -gri future tense.

Pattern:	ñuka risha	ñukanchih rishun
	kan *ringi	kanguna *ringichih
	pay ringa	paykuna ringa

2. Note chingashka---that which has been lost.

CYCLE 1 (Continued)

For Repetition

1. Alejandro chay chingashkata taringami.	Alejandro will find that lost (thing). (The speaker is certain that Alejandro will find it.)
2. Taytaka "yantatami maskashun" nin.	Father says "We'll look for some firewood."
3. "Las seiskaman mi kaypi kasha," nin Franciscaka.	"I'll be here until six," says Francisca.

For Response

1. Alejandroka chingashkata taringacha?
2. Imatatah nin taytaka?
3. Pitah "Las seiskamanmi kaypi kasha" nin?
4. Yantatachu maskanga?
5. Imatatah nin Francisca?
6. Pitah chay chingashkata taringa?
7. Imahoraskamantah Franciscaka kaypi kanga?
8. Taytaka "Chingashkata maskashun" ninchu?

Personalized Questions

Answer using the irregular future tense.

1. (Shuti), maymantah rigringi kunan tuta?
2. Imahoraskamantah puñugringichu kaya?

CYCLE 1 (Continued)

3. Ecuadorman chayashpaka, maypitah kawsagringi?

4. Kutin mikujpika, imahorastah kanga?

5. (Shuti), mayjantah kanman escribin?
Imahorashi kuti shuj cartaka chayamunga?

6. Chayta tukuchishpaka, imapitah trabajagringi?

7. (Shuti), ruku kajpi ashata viňagringirahchu?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imatatah ruranga payka kunan tutaka.

2. (Shuti), tapuy (shuti)ta imalayatah (what kind of) warmiwan casaragrin.

3. (Shuti), tapuy (shuti)ta imahoratah paypah wasiman ringa.

4. (Shuti), tapuy (shuti)ta (shuti)tapash imahoratah kay classemanda llujshinga.

5. (Shuti), tapuy (shuti)ta pay tajshashpaka, maypitah tajshagrin.

Interpreting

1. (Name), find out what each member of the class will be doing next Wednesday evening.

2. (Name), ask each member of the class where he will probably live in five years. As each one answers, you tell me where he will be.

3. (Name), can you tell me what each of the other members of the class is going to do on Sunday morning?

UNIT 15 - CYCLE 2

Model

Imahoratah rigringi?	When are you going to go?
Mikushka jipami rigrini.	I'm going to go after I've eaten.
Chusku punllajipami risha.	I'll go after four days.

Observations

Miku	shka	jipa	mi	ri	gri	ni
		after				

For Repetition

Fred, Tom, John, and Mark are all going to work today, but at different times.

1.	Fredka mikushka jipami ringa.	Fred will go after he has eaten.
2.	Tomka ishkay horas jipami rigrin.	Tom is going to go after (in) two hours.
3.	Johnka paypah warmi jatarishka jipami ringa.	John will go after his wife gets up.
4.	Markka yapuyta tukuchishparahmi rigrin.	Mark, finishing the plowing first, will go.

For Response

1. Imahorastah rigrin Fredka trabajangapahka?

2. Kuti Johnka, imahorastah ringa payka?

CYCLE 2 (Continued)

3. Tomka kinsa horas jipachu ringa?
4. John, imahorastah rigringi?
5. Pitah mikushka jipaka rigrin?
6. Narah rishpaka, imatatah tukuchigrin Markka?
7. Mashna horas jipitah ringa Tomka?
8. Tom, mikushka jipachu rigringi?

For the next three section, each of the students will pretend that he is an Indian who just finished doing one of the following things:

1. zapatoskunata randi------------------sell shoes
2. miku---------------------------------eat
3. yantata apamu-----------------------bring firewood
4. kalpa-------------------------------- run
5. asi----------------------------------- smile, laugh
6. fiña----------------------------------get angry
7. fuyuta riku--------------------------look at clouds
8. uchilla panita cuida------------------take care of little sister

Personalized Questions

Based on preceeding information.

1. Mayjantah mikushka runa?
2. (Shuti), imata (shuti) rurashkata yachangichu?

CYCLE 2 (Continued)

3. (Shuti)chu fiñashka runa?
4. (Shuti), yantata apamushka jipaka, imatatah rurarkangi?
5. Asishka runaka tiyanchu? Pishi?
6. (Shuti) zapatoskunata randishkata yachangichu?
7. (Shuti) imata rurashkata rikurkangichu?
8. Uchilla panita cuidashka jipaka, maymantah rirkangi?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta payka fiñashka runachu.
2. (Shuti), tapuy (shuti)ta mayjantah yantatah apamushka runa.
3. (Shuti), tapuy (shuti)ta pay imata (shuti) rikushkata yachanchu.

Interpreting

1. (Name), what do you call an Indian who has become angry?
2. (Name), ask (name) which (student) is the Indian who has looked at the clouds.
3. (Name), ask (name) which (student) is the Indian who took care of his little sister.
4. (Name), do you know what (name) did?
5. (Name), what did you see that (name) had done?
6. (Name), ask (name) what he did after he sold his shoes.
7. (Name), ask (name) where he went after he brought the firewood.

CYCLE 2 (Continued)

Activity

"Prophecy"

Each student will proclaim, as though he were a prophet, what he himself, each of the other students, and the world in general will be doing 25 years from now!

UNIT 15 - CYCLE 3

Model

Las doceka mikuna horasmi.	Twelve o'clock is time to eat.

Observations

Las	doce	ka	miku	na	horas	mi
				future infinitive		

1. Here the future infinitive is used as an adjective. The literal meaning is "the time which is to eat."

For Repetition

1. Las doceka mikuna horasmi.	12 o'clock is time to eat.
2. Ali trigollami wakaychina trigo.	Only the good wheat is (wheat) to store.
3, Sabado tutaka bailana tutami.	Saturday night is the night to dance.
4. Chay banco jawapi tiyajuj telaguka sirana telagumi.	That cloth (shich is) on top of the chair is the cloth to be sewed.

For Response

1. Imahorastah mikuna horas?

2. Mayjan tutatah bailana tuta?

3. Tukuy trigochu wakaychina trigo?

CYCLE 3 (Continued)

4. Kunanka mikuna horaschu?
5. Imapahtah chay banco jawapi tiyajuj telaguka?
6. Mayjan telaguka siranachu?
7. Mayjantah wakaychina trigoka?
8. Kunan tutaka bailana tutachu?

Personalized Questions

1. Imapunllatah samana punlla?
2. Mayjan librokunatah leena?
3. Imahorastah mikuna horas?
4. Imahorastah puñuna horas?
5. Mayjantah pugllana punlla?
6. Mayjan mikunatah ujyana mikuna?
7. Wakaychina kulkita charingichu?
8. Mayjantah quichuata yachajuna estudiante?
9. Wawakunaka lecheta mikuna gentekunachu?
10. Imahoratah Ecuadorman rina punlla?

Controlled Conversation

1. (Shuti), tapuy (shuti)ta imahorastah classemanda llujshina horas.
2. (Shuti), tapuy (shuti)ta mayjan punllatah mikunata randina punlla.

CYCLE 3 (Continued)

3. (Shuti), tapuy (shuti)ta ima punllatah Ecuadorman rina punlla.

4. (Shuti), tapuy (shuti)ta mayjantah quichuata yachajuna gente.

5. (Shuti), tapuy (shuti)ta maymantah rigrin, kaypi tukuchishpaka. Tapuy payta mayjantah tukuchina punlla.

6. (Shuti), tapuy (shuti)ta imata mikungapah munan kunanka. Tapuy imahorastah mikuna horas.

7. (Shuti), tapuy (shuti)ta pay bailanata gustan. Tapuy maypitah bailana wasi. Tapuy imahoratah bailana horas.

UNIT 15 - CYCLE 4

Model

Maypitah Juanito?	Where is Juanito?
Payka kanchapimi kashka.	He's been outside.

Observations

Pay	ka	kancha	pi	mi	ka	shka
		outside				Past Revelation tense

1. The revelation tense is used here in a situation where someone has apparently discovered that Juanito is outside but didn't see the boy go there. In English we would probably just say "He's outside," but the Quichua speaker is concerned about indicating that the boy has been there for some time and no one knew about it.

For Repetition

The children have been playing hide and seek and we have just discovered where each one has been hidden.

1. Luciaka wasi ukupimi kashka.	Lucia has been (is) inside the house.
2. Juanito wasi kanchapimi kashka.	Juanito has been outside the house.
3. Albertoka pata washapimi kashka.	Alberto has been behind the wall. (Fence-type wall.)

CYCLE 4 (Continued)

4. Angelaka kiru jawapimi kashka.	Angela has been up in the tree.
5. Miguelka chaka urapimi kashka.	Miguel has been under the bridge.

For Response

1. Maypitah Luciaka?
2. Angelaka kiru jawapichu kashka?
3. Miguelka maypitah kashka?
4. Pitah pata washapi kashka?
5. Juanitoka wasi ukupichu kashka?
6. Albertoka pata washapika kashka, nachu?
7. Lucia wasi ukupichu kashka o wasi kanllapichu kashka?
8. Maypitah Angelaka?

Controlled Conversation

Based on the Repetition facts.

1. (Shuti), tapuy (shuti)ta maypitah Alberto.
2. (Shuti), tapuy (shuti)ta pitah chaka urapika kashka.
3. (Shuti), tapuy (shuti)ta Luciaka wasi ukupichu.
4. (Shuti), tapuy (shuti)ta Juanito kiru jawapichu kashka.

CYCLE 4 (Continued)

Interpreting

1. (Name), where is Lucia?
2. (Name), ask (name) where Angela is.
3. (Name), ask (name) if Miguel is under the bridge.
4. (Name), ask (name) who is up in the tree.
5. (Name), ask (name) if Juanito is inside the house.
6. (Name), ask (name) if Angela is up in the tree or up on the wall.
7. (Name), is Alberto behind the house?
8. (Name), ask (name) where Juanito is.

Activity

The students will receive a list of objects (in Quichua) which they are to search for within a location specified by the teacher. Each time a student finds an object, he will explain where it was (hidden).

Example: "Ajchaka kay kiru washapimi kashka."

UNIT 15 - CYCLE 5

Model

Milmata ministishpaka, pipahmanshi ringiman?	If you needed some wool, who (whose presence) would you go to?
Milmata jatujpahmanmi riyman.	I'd go to a wool seller's.

Observations

milma	ta	ministi	shpa	ka	pi	pah	man	shi	ri	ngi	man
wool, animal hair						pos-sessive					potential aspect

1. In Quichua, you don't go to someone, but rather to their presence.

   English: I would go to the wool merchant.

   Quichua: I would go to the wool merchant's (presence).
   Milmata jatujpahmanmi riyman.

2. The suffix -dor (see 4 below) is borrowed from Spanish as a nominalizer. It means the same as -j.

jatu jatudor	salesman

CYCLE 5 (Continued)

For Repetition

1. Milmata ministishpaka, milmata jatujpahmanmi riyman.	If I needed some wool, I'd go to the wool seller's (presence).
2. Llama karata ministishpaka, llamata wañuchijpahmanmi riyman.	If I needed some sheep hide (leather), I'd go to the sheep killer's (presence).
3. Awachingapah munashpaka, awanata yachajpahmanmi riyman.	If I wanted to get someone to weave (something), I'd go to one who knows how to weave's (presence).
4. Jambiringapah munashpaka, jambidorpahmanmi riyman.	If I wanted to be treated with medicine, I'd go to the medicine treater's (presence).

For Response

1. Llama karata ministishpaka, llamata wañuchijpahmanchu ringiman?
2. Pipahmanshi ringiman, milmata ministishpaka?
3. Awachingapah munashpaka, pipahmanshi ringiman?
4. Jambiringapah munashpaka, pipahmanshi ringiman?
5. Jambiringapah minashpaka, medicopahmanchu ringiman?
6. Wagra karata ministishpaka, pipahmanshi ringiman?
7. Milmata randingapah munashpaka, maymanshi ringiman?
8. Kanpah wawki jambiringapah munashpaka, maymanshi riman payka?

CYCLE 5 (Continued)

Personalized Questions

1. (Shuti), tandata minishpaka, maymanshi ringiman?
2. Mushu autota randingapah munashpaka, maymanshi ringiman?
3. Churajunata minishtispaka, tiendakunamancha ringiman?
4. Trabajota taringapah munashpaka, pipahmanshi ringiman?
5. Kulkita minishtishpaka, pipahmanshi ringiman?
6. Jambiyta minishtishpaka, maymanshi ringiman?
7. Mikunata munashpaka, mikunata jatujpahmancha ringiman?
8. Ujyayta munashpaka, estankumanchu ringiman?
9. Parlangapah munashpaka, maymanshi ringiman?
10. Juyalla lagunata rikungapah munashpaka, ima lagunamanshi ringiman?
11. Kunanka samana horaschu?

Interpreting

1. (Name), in Quichua what do you call a person who sells sheep skin (leather)?
2. (Name), what do you call a person who has money?
3. What do you call a woman who is buying clothes?
4. What do you call a man (Indian) who has bought some potatoes?
5. What do you call a white man who kills cattle?
6. How do you say "Time to eat" in Quichua?

CYCLE 5 (Continued)

7. How would you describe a man who has just fixed a radio?
8. How would you describe a boy who has just broken a toy?
9. How would you describe a man who is weaving a poncho?
10. (Name), ask (name) who he would go to if he needed some money.
11. (Name), ask (name) where he would go if he were in Ecuador and needed some wool. Then tell us what he says.
12. (Name), ask (name) who he would go to if he were in Ecuador and needed some medicine. Then tell us what he says.
13. (Name), ask (name) who he would go to to buy some meat if he were in Ecuador. What did he say?
14. (Name), ask (name) who he would go to if he wanted to buy some shoes.
15. (Name), ask (name) if he would go to a cattle slaughterer (killer) to get cowhide in Ecuador.
16. (Name), ask (name) who he would go to if he wanted to fix his radio.
17. There is a man on death row awaiting his execution. What would you call this "man who is to die"?

UNIT 15 - CYCLE 6

Model

Estebanmi Manueltaka yali ashtawan racional kashka.	Estevan was more honest (good, dependable, etc.) than Manuel.

Observations

1. Racional refers specifically to good qualities in a person, such as honesty, dependability, etc. Ali might also be used in this sentence, but it covers a broader area of meaning.
2. Note (below) the use of the revelation past since the boss did not actually witness the two boys working.

For Repetition

Two wambras, Miguel and Esteban, once worked, making ponchos, at the Fabrica San Pedro. Now they want to return, but only one opening is available, so the boss is checking their previous records in deciding whom he will choose for the job. Here are the facts:

1. Manuelmi Estebanta yali unayta trabajashka.	Manuel worked longer (for a longer time) than Estevan.
2. Estebanmi Manueltaka yali cada punlla shamuj kashka.	Estevan came every day (regularly) more than Manuel.
3. Manuelmi Estevanta yali ashtawan ñapash awaj kashka.	Manuel used to weave faster than Estevan.
4. Estebanmi Manueltaka yali ashtawan racional kashka.	Estevan was more honest (good, dependable, etc.) than Manuel.

CYCLE 6 (Continued)

For Response

1. Mayjantah ashtawan unayta trabajarka, Manuel o Esteban?
2. Mayjantah ashtawan cada punlla shamuj karka?
3. Estebanchu Manuelta yali ashtawan awaj karka?
4. Mayjantah ashtawan ali?
5. Imatashi yangi, pimanshi chay dueñoka kay trabajota karagrin?

Interpreting

1. (Name), ask (name) who worked longer, Manuel or Esteban.
2. (Name), ask (name) if Esteban could weave faster than Manuel.
3. (Name), ask (name) which of the boys was more honest.
4. (Name), ask (name) if Esteban came every day more than Manuel.
5. (Name), ask (name) which boy was the better worker.
6. (Name), ask (name) which boy was the best person.
7. (Name), ask (name) which boy he thinks the boss (dueño) gave the job to.

Activity

Coping Situation

As part of your assignment in Ecuador you are required to build a small building (wasi) to house supplies. You have worked out all the details and are ready to build, except that you still need to hire a couple of local people (Indians, of course) to help with the manual labor (digging foundation, doing brickwork, etcl) You have three applicants, from whom you must choose and hire two.

CYCLE 6 (Continued)

Interview each of the applicants and determine which two you will hire. Find out as best you can and in any way you can about their background, strength, know-how, and previous experience doing this type of work.

Two students and the instructor will play the roles of the Indian applicants, and another student will take the part of the hiring gringo.

UNIT 15 - CYCLE 7

Model

Chay warmika paya paya tukushka.	That woman has become very very old.

Observations

Chay	warmi	ka	paya	paya	tuku	shka
			old	old	to become	

1. Saying an adjective or adverb twice is a way of intensifying it. This is called reduplication.

Examples: paya--------------old

paya paya--------very old

mishki mishki-----very sweet

2. Tukuna (above) functions very much like -ya, though it is a separate verb. Tukuma is preferred in some instances, -ya in others.

payayashka

paya paya tukushka

Tuku is used whenever major focus falls upon the adjective. (Payami tukushka) It is also always used whenever the adjective is reduplicated.

CYCLE 7 (Continued)

For Repetition

1. Chay warmika paya paya tukushka.	That woman has become very very old.
2. Chay mishuka raciosomi tukurka.	That white man turned very strange (different).
3. Tutaka yana yanami tukurka.	The night became very dark.
4. Kay kwitsaka juyallagu tukujun.	That girl is becoming beautiful.

For Response

1. Pitah paya paya tukushka?
2. Tutaka yana yana tukurkachu?
3. Imashnatah tukurka mishuka?
4. Warmika juyallagu tukujunchu?
5. Tutaka yanayashkachu?
6. Chay warmika payayashkachu?
7. Pitah racioso tukurka?

Controlled Conversation

Based on the Repetition facts.

1. (Shuti), tapuy (shuti)ta pitah paya paya tukushka.
2. (Shuti), tapuy (shuti)ta imatah yanayashka.
3. (Shuti), imashnatah tukujun kwitsaka?

CYCLE 7 (Continued)

4. (Shuti), tapuy (shuti)ta pitah racioso tukurka.

5. (Shuti), tapuy (shuti)ta pitah payayashka.

6. Chay mishuka paya payachu?

7. (Shuti), tapuy (shuti)ta pitah juyallagu tukujun.

8. Tutaka yanayarkachu?

9. Kwitsaka payayagrinchu?

Activity

Let each student name several things in his environment (at the language school), which has changed in some way since he first arrived or which is even now changing.

Examples: 1. The leaves on the trees have become green.
2. John Doe is getting fat.

UNIT 15 - CYCLE 8

MICROTEXT

Kinsa pura manllanayay chivokuna

Punda tiempo tiyashka wauki pura kinsa chivokuna; shuj uchilagu, shuj jatunllagu, kuti shuj jatunruku kushijushkakuna kawsaj kashka kucha manñapi. Chay kuchapika, manñamanda ashata yaykurishpalla, tiyashka shuj asha alpa. Chaypimi viñajushka ashtaka ali jiwa. Kinsandih chivokuna chay alpaman yalishpa chaypi mikungapah munanajushka.

Shuj punllaka, uchilaguka chayman yalingapah tukushka. Shuj wambunaman vitsiashpa rishka kucha chaupipi tiyaj alpaman. Chawpi kuchapika, kimirishka wambupaj ladoman shuj cocodrillo. Chayka nishka, "¿Mayjanda ñuka kuchata yalishpa purinyari? Uchalla tigray! Na kashpaka, kandaka mikushami," nishka.

Kuti chay uchila chivoguka "Na, ama mikuwaychu, ñukaka uchilagumari kani" nishka. "Ñamari shamunga ñuka wawki, ñukata yali ashtawan jatunmi ashtawan mishkillami kanga" nishka. Chayka cocodrilloka sakishka yalichun.

CYCLE 8 (Continued)

The Three Terrible Goats (Translation)

Long ago there were three goats who were brothers (Lit. among brothers); a little one, a kind of large one, and a great big one, these happy ones used to live on the shore of a lake. In that lake, just entering from the shore a little ways, there was a little (piece of) land. Some very good grass was growing there. The three goats were wanting to cross (pass) over to that land so they could eat there.

One day the little one decided to cross over there. Climbing into a boat, he went toward the land that was in the middle of the lake. In the middle of the lake, a crocodile approached the side of the boat. He said "Which one goes crossing my lake? Return quickly. Otherwise, I'll eat you!" he said.

Then that little goat said, "No, don't eat me, I'm very small. Soon my brother will come, he is much bigger than I and will be much tastier (sweeter)" he said. At that the crocodile let him pass.

CYCLE 8 (Continued)

Procedure

I. The class will read the microtext together several time and discuss any questions which the students have about the meaning or anything else.

II. The students will be given time to study the text individually, take it apart as they wish, and so on.

III. Questions:

A. 1. Imatah tiyashka punda tiempoka ?

2. Mashna chivokunatah tiyashka ?

3. Chay chivokunaka maypitah kawsaj karka ?

4. Imatah tiyashka kuchapika ?

5. Chay asha alpapika mikuna tiyashkachu ? Ima mikunatah ?

6. Imatatah munanajushka chivokunaka ? Imapahtah chay asha alpaman ringapah munanajushka ?

7. Mayjan chivorahtah yalingapah tukushka ?

8. Imashnatah uchilaguka chay asha alpaman rijushka ?

9. Chay alpaman rijushpaka, piwantah tuparishka uchila chivoguka ?

10. Imatah nishka cocodrilloka ?

11. Imatah nishka uchilla chivoka ? Pitah payta yali ashtawan mishkilla kana kashka ?

12. Chaymandaka, cocodrilloka chay chivo yalichun sakishkallachu ?

CYCLE 8 (Continued)

B. 1. Imashutitah chay kucha ukupi tiaj animal?
Chay animalka manchanayaychu?

2. Imashutitah chay lagunata yalishka animal?

3. Chay cocodrilloka imatashi mikuj karka?

4. Mayjantah ashtawan vivo vivo kashka, chivo o cocodrillo?

5. Imashnatah chay uchilla chivoka kuchata yaliy usharka?

6. Kuchata yalishka jipa imatashi rurarka chivoka?

7. Imashpatah chivoka chay laguna yalina karka?

8. Kay chivoka imata kunan rurajujta yachangichu?
Imatashi?

9. Cocodrilloka chay jatun chivorukuta mikuy ushangacha?
Imashpa?

10. Chay millay cocodrilloka wanuna animal kashka, nachu?

11. Kaytukwi jipamanka, chivokunaka na kushijushka kawsaj
karka, nachu?

12. Kunanka kay cuentota villanata yachangichu?

IV. The instructor will retell the contents of the text several times in his own words as students reach out for further comprehension and mastery.

V. A. Individual students will retell the story in their own words, adding any details or interpretations which their imaginations suggest.

B. Some students may tell the whole story, adding the adventures of the 2nd and 3rd Billy Goats.

Note: See the next page for the rest of the story if you are interested.

CYCLE 8 (Continued)

Individual Extension

The students may ask the teacher for any information which they personally want to know about the individual applications of the contents of this unit (or any other aspect of Quichua) to their own situation.

Kinsa Pura Manllanayay Chivokuna

Punda tiempo tiyashka wawki pura kinsa chivokuna, chuj uchilagu, shuj jatunllagu, kuti shuj jatunruka kushijushkakuna kawsaj kashka kucha manñapi. Chay kuchapika, manñamanda ashata yaykurishpalla, tiyashka shuj asha alpa. Chaypimi viñajushka ashtaka ali jiwa. Kinsandih chivokuna chay alpaman yalishpa chaypi mikungapah munanajushka.	Long ago there were three goats who were brothers; a little one, a kind of large one, and a great big one, these happy ones used to live on the shore of a lake. In that lake, just entering from the shore a little ways, there was a little piece of land. Some very good grass was growing there. The three goats were wanting to cross (pass) over to that land so they could eat there.
Shuj punllaka, uchilaguka chayman yalingapah tukushka. Shuj wambunaman vitsiyashpa rishka kucha chawpipi tiyaj alpaman. Chawpi kuchapika, kimirishka wambuj ladoman shuj cocodrillo. Chayka nishka, "¿Mayjantah ñuka kuchata yalishpa purinyari? Uchalla tigray. Na kashpaka, kandaka mikushami," nishka.	One day the little one decided to cross over there. Climbing into a boat, he went toward the land that was in the middle of the lake. In the middle of the lake, a crocodile approached the side of the boat. He said "Which one goes crossing my lake?" Return quickly. Otherwise, I'll eat you!" he said.
Kuti chay uchila chivoguka "Na, ama mikuwaychu, ñukaka uchilagumari kani" nishka.	Then that little goat said, "No, don't eat me, I'm very small.

CYCLE 8 (Continued)

"Ñamari shamunga ñuka wawki, ñukata yali ashtawan jatunmi ashtawan mishkillami kanga" nishka.	Soon my brother will come, he is much bigger than I and will be much tastier (sweeter)" he said.
Chayka cocodrilloka sakishka yalichun.	At that the crocodile let him pass.
Kunanga shuj jatunlla chivo, paypah wawkigu ña chay kucha chawpipi tayaj alpaman yalishpa ali jiwata mikujujta rikushpaka, ringapah tukushka.	Now a kind of large goat, seeing his brother (already passing over to the land in the middle of the lake) eating the good grass, he decided to go.
Shuj wambunaman vitsiyashpa, ña chawpi kuchaman kajpika, cocodrillo paypahman kimirishpa nishka: "¿Mayjantah ñuka kuchata yalishpa purinri? Tigray uchalla, na kashpaka kandaka mikushami? nishka.	Climbing into a boat, when he was already in the middle of the lake, the crocodile, approaching him, said. "Which one goes crossing my lake? Return quickly, otherwise I'll eat you!" he said.
Kuti chay jatunlla chivoka "Alalay, ama mikuwaychu, ñukaka na jatunruku kanika" nishka.	Now that kind of large goat "Ooh, don't eat me--I'm not really big." he said.
Ñamari shamunga ñuka wawki. Paymi ashtawan jatun ashtawan mikunayaymi kanga" nishka.	"Very soon my brother will come. He will be much larger and more desirable to eat" he said.
Chayka cocodrilloka sakishka yalichun.	At that the crocodile let him pass.
Kunanga kuti shuj ruku wauki chivo, paypah wawkikuna chay kucha chawpipi tayaj alpaman chayashka chaypi kushijushka mikunajujta rikushpaka, paypash ringapa tukushka.	Now another older brother goat, seeing his brothers (arrived at that land in the middle of the lake) there eating happily, he also decided to go.

CYCLE 8 (Continued)

Pay shuj wambunaman vitsiyashpa, ña chawpi kuchapimi kashka, ña cocodrillo kimirishpaka, nishka: "¿Mayjantah ñuka kuchata yalishpa purin? Uchalla tigray, na kashpaka kandaka mikushami" nishka.	After he climbed into a boat, he was already in the middle of the lake when the crocodile, already approaching, said. "Which one goes crossing my lake? Return quickly, otherwise I'll eat you!" he said.
Chivoka shinaka "Shamuyari!" nishka. Chayka cocodrilloka wambunaman vitsiyay kallarishka. Chivo shamushpaka paypah kachukunawah cocodrillotaka wañuchishka.	The goat then "Come right on ahead!" said. At that the crocodile began to climb into boat. When the goat came he (the goat) killed the crocodile with his horns.
Shayka tukurirka.	It's finished.

A SHORT

QUICHUA

VOCABULARY

Note: Words borrowed from Spanish have retained their original spelling unless the change has been drastic.

A

abano : brown, maroon, tan
aceite : (Sp.) oil
achachay : exclamation uttered when one senses cold
achijni-: to shine (to dawn)
afila-: (Sp.) to sharpen
afilashka : sharp
aguja : (Sp.) needle
ajcha : hair
ajita-: to stuff, as with food
ajusta-: (Sp.) to tie a knot, tie shoes
akapana : a windy storm
alaja : lovely, marvelous
alalay : exclamation uttered when one becomes afraid
alambre : (Sp.) wire
alas : (Sp.) wing(s)
alfombra : (Sp.) rug
ali : good, fine
alichi-: to fix
ali lado : right (side)
alilla : well
alillaguta : softly (not loud)
aliyachi-: to make better
alku : dog
alla-: to dig
alpa : land, ground, floor
alvejas : pea(s)
ali hora : early
amigo : (Sp.) friend
amo : master
amoli-: to pick up or carry in the mouth
ampa-: to yawn
amsa : darkness, blackness, (dirt)
amsaya-: to grow dark
amuglla : soft
anaku : Indian skirt
ananay : exclamation uttered when one senses something beautiful (e.g. a baby)
añara : spider
ancha : (Sp.) wide
anchalagu : a little, just a little
anchu-: to move away
anchuchi-: to remove, to take away
anchuri-: retirar
anga : large bird, vulture
angel : (Sp.) angel
anguya-: to dry up somewhat
apa-: to carry, to take
apachi-: to load on an animal
apamu-: to bring
apari-: to load on one's back
aparina-: something to carry, a load
apiyachi-: to separate into many pieces
apura-: (Sp.) to hurry
araray : exclamation uttered when one senses heat
ari : yes
arma-: to bathe
arrepentir-: (Sp.) to repent
arricha : a woman who has more than one man; adulteress
arrichu : a man who has more than one woman; adulterer
asha : a small amount, a little
ashapalla : temporal storm
ashna-: to smell, emit an odor or fragrance
ashta : (Sp. hasta) to the point of
ashtaka : much, a lot

ashta kashkaman : hasta luego
ashtawan : more
ashtawan ali : better, best
ashtawan na ali : worse, worst
asi-: to laugh, to smile
asichi-: to make someone laugh
aspi-: to scratch
asti-: to whip
astina : whip
aswa : alcoholic drink (chicha)
atajo : flock, group of
atalpa : chicken
atatay : exclamation uttered when one feels excited
atsiya-: to sneeze
atuj : fox, wolf
awa-: to weave
awashka : woven material
aya : devil
ayayay : exclamation uttered when one feels pain
aycha : flesh, meat
ayuda : (Sp.) help
ayllu : family
ayni-: to groan
aysa-: to hold or carry by a rope, handle, or other protection
azucar : (Sp.) sugar
azul : (Sp.) blue

B

baila-: (Sp.) to dance
baja : (Sp.) decrease
balde : (Sp.) pail, bucket
bandera : (Sp.) flag
barato : (Sp.) cheap
barbas : (Sp.) beard
barco : (Sp.) boat
bautiza : (Sp.) to baptize
bayta : Indian shawl
bendeci-: (Sp.) bless
bicha-: to close, shut
borrador : (Sp.) eraser
botella : (Sp.) bottle
boton : know
brinca-: (Sp.) to jump
bula : not flat, having a lot of bumps
bulla : (Sp.) noise
burro : (Sp.) donkey
buta-: to speak angrily, harshly
butona-: to button

C

cabal : (Sp.) complete
caballo : (Sp.) horse
cada : (Sp.) each
cadena : (Sp.) chain
cafe : (Sp.) coffeecolored, brown maroon
caja : (Sp.) box
calzon : (Sp.) pants, trousers
calle : (Sp.) street
cama : (Sp.) bed
cambia-: (Sp.) to change
camisa : (Sp.) shirt
campana : (Sp.) bell
canasta : (Sp.) basket
canta-: (Sp.) to sing
carcel : (Sp.) jail
caridad mañaj : beggar
carro : (Sp.) bus, auto, car
casi : (Sp.) almost
castigachi-: to punish

cebada : (Sp.) barley
cepillo : (Sp.) brush
cera : (Sp.) wax
cielo : (Sp.) sky, heaven
clava-: (Sp.) to nail
cobra-: (Sp.) to charge, to collect money
coche : (Sp.) cart
colerachi-: (Sp.) to bother, make angry
coles : (Sp.) cabbage
color : (Sp.) color rojo-puka, negro-yana, blanco-yura, amarillo-killu, maroon-abano, verde-verde, azul-azul
conejo : (Sp.) rabbit
consenti : (Sp.) permit
copa : (Sp.) glass
corona : (Sp.) crown
corral : fence
cosa : (Sp.) thing
cosecha : (Sp.) harvest, crop
cosecha : to harvest
costal : (Sp.) bag
cree : (Sp.) to believe
crema : (Sp.) cream
cruz : (Sp.) cross
cuchillo : (Sp.) knife
cuenta : (Sp.) to count
cueva : (Sp.) cave
cuida : (Sp.) to look after, take care of
cura : (Sp.) Catholic priest

Ch

chagra : field
chaka : bridge
chakana : ladder
chajchu-: to scatter
chaki : foot, leg; dry
chakichi-: to dry something
chakiri-: to begin to dry
chamba : braid
changa : leg
chapa to watch for; to spy
chapu-: to mix
chari-: to have
charij : rich
chashna : that way, like that
chaski-: to receive, to accept
chaspi-: to shake
chawpi : half, middle, midst, among, center
chawa : raw, uncooked
chay : that
chaya-: to arrive (there)
chayshuj : another
chichu-: to become pregnant
chikan : separated
chiktari-: to crack the skin, as from chapping
chiku : calf
chimba : in front of us, somewhat distant
chingari-: to become lost
chingachi-: to lose something
chiri : to be cold
chishi : afternoon
chuglla : hot for watching crops at night
chugri: to hurt or wound oneself; wound, hurt, injury (physical)
chulunlla : in silence (quietly) in peace
chulunya-: become silent
chunga : ten
chupa-: (Sp.) to suck
chupu : tumor

chura-: to put
churaju : to wear (clothes)
churashpa riku : compare, comparar
churi : son
churu: snail
chusha : empty, deserted, abandoned
chusku : four
chusku chunga :forty
chuspi : fly, gnat
chuta-: to rip out

D

delikari : (Sp.) to groan, be in much pain
descarga : (Sp.) to unload
dibuja : (Sp.) to draw
Dios : (Sp.) God
Dios se lo pague : (Sp.) thank you
doctor : (Sp.) doctor
Domingo : (Sp.) Sunday

E

envidia : (Sp.) envy
escribi-: (Sp.) to write
escuela : (Sp.) school
estanco : (Sp.) bar
excusado : (Sp.) rest room

F

fachalina : mantel, cloak, cape of a woman
faki-: to break
fakichi-: to break something
fakirinalla : breakable
falta : (Sp.) fault
fanga : leaf
fatiga-: (Sp.) to breathe hard, to pant, to be fatigued
fawa-: jump
feya-: to borrow
feyachi-: to lend
ficha-: to clean, to sweep
fiesta : party, celebration
fiñachi-: to bother, make angry
fiñari-: to become angry
firma : (Sp.) signature
fitas fitas asti-: to slap, to clap, to spank
fitikuna : pieces
foto : (Sp.) photograph
fuerza : (Sp.) force
fuku-: to blow
fukushka : fruit, something which has ripened
fundu : water container
fuyu : cloud

G

gana-: (Sp.) to earn, to win
gasta-: (Sp.) to spend, use, waste

gente : (Sp.) people
grano : (Sp.) grain, fruit
gulpi : (Sp. golpe) all
gusta-: (Sp.) to like

H

hora : (Sp.) time (general)
horas : (Sp.) time (specific)

I

iglesia : (Sp.) church
igual : (Sp.) equal
illashka : absent, missing, away
ima cosakuna : any thing
imakuna : some things
ima laya : what kind
imapah : why
imashna : how
imashpa : why
ima : what
inti : sun
ishkandih : both
ishkay : two
ishkay chunga : twenty
iskun : nine
iskun chunga : ninety
ismu : to rot
ismushka : rotten

J

jabon : (Sp.) soap
jaku : let's go!
jaku-: to wipe
jallu : tongue
jalma-: to cultivate
jalun : half-cooked, not quite done
jambi-: to treat someone, give medicine
jantsi : weak
japi-: to seize, catch, get, find (after searching), obtain, grasp
japichi-: to cause another to catch
japiri-: to become caught on something, to seize for oneself
jardin : (Sp.) garden
jari : man, male
jarilla : brave
jarka-: to obstruct, prevent
jatana : blanket
jatari : to get up
jatu : to sell
jatun : tall, big, large
jatunya-: become large
jawa : above
jaykata : rapidly
jayta-: to kick
jazenda : (Sp. hacienda) farm
jicha-: to scatter seeds, to sow
jigos : fig
jila : a group of persons or objects arranged in a line
jipa : last, after
jipaya-: to stay behind, come afterwards

jarramienta : (Sp. herramienta) tool
jita : uncivilized man
jiwa : grass, fodder
juchachi-: to accuse
jugo : (Sp.) juice
junda : full
jundachi-: to fill, to fill up
jundu : deep
jupa : chaff, the part of the barley that is removed before eating
jupa(kuna) : trash
juya-: to love
juyallagu : beautiful, pretty

K

kabia : rope
kacha-: to send
kachari-:to let go or drop something
kacharishka : loose
kachi : salt
kachiyachina-: make something salty
kallana : a big plate used for toasting corn
kallari-: to begin
kalpa : to run
kalpachi-: expel, throw out
kancha : roasted grain
kan : you
kanchis : seven
kanchis chunga : seventy
kani-: to bite
kancha: outside
kapari-: to shout
kapi-: to wring, to squeeze, to milk
kara : leather, animal skin
kara : to give
karana : gift
karu : distant, far away
karuya-: to go far away
kasa : to freeze
kasha : cactus, thorn
kashna : this way
kasilla : still, not moving
kaspi : stick, pole, wood
kati-: to follow, to continue
kawchu-: to twist
kawsa : to live
kay : this
kaya-: to call, summon
kaya : tomorrow
kayakama : until tomorrow, see you later
kayandih: the next day
kayna : yesterday
kaynani : the other day (past)
kazu-: to obey, respect
kichiju : crowded, narrow, tight
kichu-: to snatch, take away by force
kikin : one's own, self
killa : lazy, month
killaj : a lazy person
killanaya-: to feel like being lazy
killu : yellow
kimi : tight, close together
kingo : crooked, curved
kinsa : three
kinsa chunga : thirty
kipi : burden
kishpi-: to save, liberate
kishpiri : to save
kiru : tooth, tree
kiya : matter, pus
ku-: to give
kucha : lake
kuchi : pig
kuchu-: to cut
kulki : money, cash, silver

kuliralla : grave, serious
kumba : companion
kumba-: to accompany, to go along with
kumuri-: to bend over
kunan : now
kunga : neck, throat
kunga-: to forget
kungaylla : unworried, without fear
kunguri-: to kneel
kunguri : knee
kunuj : warm
kurpa-: to wad up
kusa : husband
kushijuri-: to be happy
kushilla : happy
kushiya-: become happy
kuta-: to grind grain
kutashka : ground grain, flour
kuti : time (vez)
kutin ni-: to repeat, say again
kuyuchi-: to move something
kuyuri-: to move
kwika : earthworm, intestinal worm
kwitsa : girl

L

lado : (Sp.) side, direction
ladolla : (Sp.) close
ladrillo : (Sp.) brick
laguna : (Sp.) lake
lampara : (Sp.) lamp
langa-: to swallow
lansa : to vomit
lapiz : (Sp.) pencil
largo : (Sp.) long
larka : ditch
lata : (Sp.) can
laya : kind, sort
leche : (Sp.) milk
lee-(or leye-) : (Sp.) to read
libro : (Sp.) book
liki-: to tear
likirishka : split, ripped
limpio : (Sp.) clean
linso : thin cloth, bandage
liyari-: to entangle
liyashka : net
loma : (Sp.) hill
lomo : (Sp.) back (of body)
lucero : (Sp.) star
lugarya-: (Sp.) to become free
lugaryachi-: to empty, to free something
lulun : egg
luna : (Sp.) moon

Ll

llaglla-: to carve
llakiy : sadness, sad, sorrowful
llakichi-: make someone sad
llakilla : sad, unhappy
llakiri-: to become sad
llakta : town, city, country
llama : lamb
llambu : slippery, slick
llambuchina-: to pet, as to pet an animal
llanga-: to touch (palpar)
llapi-: to crush, smash
llasha : heavy
llave-: to lock

llave : (Sp.) key
llucha-: to slip
lluchu : to skin, remove the skin
lluchulla : naked, bare
llujshi-: to leave
llukchi-: to leave
lluki : left (as opposed to right)
lluki lado : left side
llulla-: to tell a lie
llulla : a lie
llullu : immature, unripe
llushpina-: to slide
llushti-: to peel
lluta-: to stick

M

macha-: to get drunk
maka-: to hit
makanaju-: to fight
makanajuj : warrior
maki : hand, front foot of four-legged animals
malijuizo : (Sp. maljuicio) bad, evil
mama : mother
mana : no (also na)
mancha-: be afraid
manchanayay : terrible, awful, dangerous
manchay : fear, fright
manda-: (Sp.) to send, command, order
mandah : chief, leader
maneja-: (Sp.) to drive, run a machine
manga : cooking pot, kettle
manña : edge, bank, shore
maña-: to borrow
mañachi-: to lend
mantequilla : (Sp.) butter
manzana : (Sp.) apple
mapa : dirt
mapaya-: to become soiled or dirty
maquina : (Sp.) train
marka-: to hold or carry in the arms
markay : a double armful
    chulla markay : single armful
mashka : flour
mashna : how many
maska-: to look or search for
mawka : old, worn out
may : where
mayjan : which, some
maylla-: to wash (a surface)
maytu-: to wrap up
mazin : better
medi-: (Sp.) to measure
mesa : (Sp.) table
micha : light, a candle light
michi-: to herd, to pasture
miglla-: to hold or carry in lap of poncho or ski
migllay : a lapful
miku-: to eat
mikuchi-: to feed
mikuna : food
millanaya-: to smell bad, bad odor
millanayachi-: to hate
millay : bad, rude, mean
milma, wool, fur, body hair
minga-: to hire
ministi-: to need, to use
mirachi-: to cause to increase
misericordia : (Sp.) mercy
misha : a white woman
mishki : sweet, honey

mishkichi-: sweeten
mishu : white man
misi : gato
mitsa-: to be stingy, to prohibit
mucha-: to kiss, smooch
muchu-: to pick (as flowers)
muku-: to chew
mula : (Sp.) mule
muna-: to want
mundo : (Sp.) world
munduna-: to pile up to stack up
muru : speckled
mushu : new
musku-: to dream
muspa : a fool
muspayana-: to become foolish
musu : youth
mutya-: to make something wet
mutiji-: to smell, to sniff
muyu : seed
muyundi : around

N

na : no, not (also mana)
na ali : poor, not well
na importanchu : doesn't matter
nana-: to hurt, be painful
nanay : pain
na pakta : to fail
narah : not yet
na riksishka : strange
negocio : (Sp.) business
ni-: to say
nima : zero
nina : fire, flame
ninan ali : important
ninanda : a lot, very much
niti : dense, packed in
nunca : (Sp.) never

Ñ

ña : already, now
ñaja : awhile ago
ñakchari-: to comb one's hair
ñalla : soon
ñan : road
ñana : sister (of female)
ñapash : fast
ñawpa : to go ahead, in front of, before, former, first, early
ñawpaman : frontwards, forward
ñawpa tiempo : olden times
ñawi : face, eye, tip
ñuka : I, my
ñutu-: to grind into dust
ñutuju : brain

O

ocupa-: (Sp.) to use
ocupado : (Sp.) busy
ola : (Sp.) wave

P

paga-: (Sp.) to pay
paka-: to hide something
pakari-: to dawn, to spend the night
pakta-: to reach or achieve something
pala : (Sp.) shovel
palla-: to pick, pull off
palta-: to put one thing on top of another, as in laying bricks, stacking papers, etc.
pamba : earth, plain
panda-: to confuse, to make a mistake
pani : sister (of male)
pani : (Sp.) cloth
papa : (Sp.) potato
papel : (Sp.) paper
pargati : (Sp. alpargata) sandal
pariju : together
parla-: to talk
parlay : voice
parte : (Sp.) part
partiri-: to shake
parva : stack of grain
paska-: to open, untie
pata : fence-type wall
patari-: to bend, fold
patarinalla, bendable
patsaj : one hundred
pay : he, she, it
paya : old (feminine)
pelota :(Sp.) ball
pensari-: (Sp.) to think
perdona-: (Sp.) to forgive
perdonaway : excuse me, forgive me
permiso : (Sp.) permission
pero : (Sp.) but
peso : (Sp.) weight
pi : who
picha : cinco
picha chunga : fifty
piga-: to throw
piji : fish
pika-: to chop or chisel
piki : flea
pila-: pull out
pilchi : a native cup for drinking
pillu-: to wrap up with paper, cloth, beads, etc.
pinga-: to feel ashamed or shy
pingay : shame, bashfulness, shyness
pinta-:(Sp.) to paint
Tini, also
pipah : whose
pirikuti : rat
pirka : wall of a house or building
pishku : bird
platanos : (Sp.) banana
plano : (Sp.) flat, smooth
plato : (Sp.) plate, dish
plomo : (Sp.) gray
pluma : (Sp.) feather
poroto : (Sp.) a small bean
precio : (Sp.) cost
pucha-: to spin yarn
pueblo : (Sp.) town
pugyu : well of water, fountain
puka : red
puka puka : flushed, inflamed
pukaya-: to become inflamed, flush up
punchalla : shiny, brilliant
punda : ancient, former
pungu : door
pungi-: to swell
punlla (or puncha) : day, date
punta : (Sp.) point
puntayashka : pointed
puñu-: to sleep
pura : among, between
puri : to walk around go about

purti : size
pusaj : eight
pusaj chunga : eighty
pusha-: to lead or guide a person or an animal

Q

queda : (Sp.) to stay
queso : (Sp.) cheese
quizas : (Sp.) maybe

R

racioso : different, unusual
raku-: think
rakuya-: to grow big in circumference
ralu : separated, far apart (e.g. teeth which are far apart)
rama : (Sp.) branch
randi : instead
raposa : (Sp.) fox
racional : honest, respectful
rasu : ice, snow
recto : (Sp.) straight
remolacha : (Sp.) beet
rey : (Sp.) king
ri-: to go
rico : (Sp.) rich wealthy
rigra : shoulder, arm
rikchachi-: to waken someone
rikchari-: to awaken
riksi-: to know, be acquainted with
rikuchi-: to show to someone, demonstrate, point to
rikunalla : transparent, able to be seen
rikuy : vision
rima-: to talk
rinri : ear
roga : (Sp.) to beg, as a favor
ruana : poncho
rueda : (Sp.) wheel
ruku : old (masculine) cf. paya (feminine)
rumi : stone
runa : Indian (man)
rundu-: to hail
rundu : hai
rupa-: to burn
rupachi-: to burn something
rupay : heat, sunshine
rura-: to do, to make, to construct
rutu-: cut with scissors

S

sacha : mountain
sacha(runa) : savage, uncivilized man
safa-: to liberate, free from bondage or some obstacle (Sp.)
safarishka : loose

saki : to leave something
sakiri : to remain, to stay
sama-: to rest
samay : air, spirit
sanora : (Sp. zanahoria) carrot
sapalla : alone, widow
sapi : root
sapo : (Sp.) frog
sara : corn
saru-: to step on
sarum : before
satiri-: interfere (get into)
segura-: to fasten, to prepare
semana : (Sp.) week
señal : (Sp.) seal
shaya-: to be in a standing position, to halt or stop.
shayari-: to come to a standstill, halt.
shayju-: to tire
shamu-: to come
shijshi-: to itch
shimi : mouth, lip, word
shina-: to do or act like this
shinashpa, shinajpi : then (entonces)
shinchi : strong, loud, hard
shita-: to leave, to throw aside, to throw away, to abandon
shuj : one, a, another
shuj laya : different
shujlla : alone, one only
shujpacha : extreme
shujta : another
shungu : heart, the upper internal organs
shuti : name
shutichi-: to name
shutu-: to drip, to leak
shutuchi-: to make wet, or dripping
shuwa : thief, robber
shuwa-: to steal
shuya-: to wait
shuyay : hope
siempre : (Sp.) always
siente : (Sp.) to feel
sillu : nails (fingernails, toenails)
sipi-: to tie
sira-: to sew
siri-: to be in a lying position
siriri-: to lie down
sisa-: to bloom
sisa : flower
solo : (Sp.) alone
sombro : (Sp.) hat
sordo : (Sp.) deaf
sortijas : (Sp.) ring
suchu : a cripple
sufri-: to suffer
sujta : six
sujta chunga : sixty
suku : gray
sumaj : marvelous
surku-: to remove, to take off

T

tablun : blocks, bricks, like adobes.
tafia trabajajkuna : bricklayers, those who build walls.
tajsha-: to wash (clothes, etc.)
takari-: to feel (the sense), to touch
tali : to pour out, spill
tal vez : (Sp.) maybe
tamya-: to rain, rain
tanda : bread
tandachi or tanda-: to gather, to collect together, to unite.
tandanaju : to come together
tanga-: to push, shove
tantiyari-: to plan, to think about, meditate.

tapa-: to cover something (Sp.)
tapu-: to ask a question
taraj taraj wajta : to slam, bang, crash
tari-: to find, to siscover
tarpu-: to plant
tarpuj : planter (one who plants)
tarpuj jari : farmer; one who works with the earth
tawka : many, a large number
tayta : padre
taza : (Sp.) cup
tazin : nest
tejakuna : roof, tiles
tela : (Sp.) cloth
telalla : thin
tiyari-: to sit down
tiyarina : chair
tiempo : (Sp.) time
tieso : (Sp.) stiff, rigid
tigra-: to go back, return
tigrachi-: to reply, to answer
tigramu-: to come back, return
tila : thin
timbu-: to boil (v. intr)
tinbuchi-: to boil (v. tr)
tini-: to color or dye, to paint
tiniri-: to spot, to dye
    tinirishka : spot
tio, tia : (Sp.) uncle, aunt (terms of respect)
tira-: (Sp.) to shoot
tisa-: to card wool
tiya-: to be, exist, to dwell
toro : (Sp.) bull
totora : a reed used in making mats, etc.
trabaja-: (Sp.) to work
trabajo : (Sp.) work, employment
trago : (Sp.) strong alcoholic beverage
trampa : (Sp.) trap
tranquilo : (Sp.) calm
trigo : (Sp.) wheat
trilla-: to thresh grain
truka-: (Sp.) to change
tsawar : cactus
tsini : nettle
tsuna-: to blow one's nose
tubo : (Sp.) pipe
tuerto : (Sp.) blind
tuertoya-: to become blind
tugya : to burst, to hatch (eggs), to explode
tukti : nut
tuku-: to become, to happen, to pretend
tukuchi-: to finish, to end something, to destroy
tukuy : all, every
tukuri-: to end, to finish, (Intr.)
tukuy laya : variety
tula-: turn over the ground (in planting)
tulpa : stove, cocina
tullu : bone
tuni-: to fall, collapse, as a house or a mountain
tupa-: to meet or encounter
tupari-: to be shocked, receive a shock, etc.
turi : brother (of a female)
tuta : night
tutamanda : morning
turu : mud
tushu-: to dance

U

ucha : quickly
uchila kiru : bush

uchilla (or uchila) : small, short
uchu : red pepper
uchufa : ashes
uglla : to hold or carry under an arm
uju-: to cough
uju : cough
ujya : to drink
uka : a tuberous vegetable
ukaltu : eucalyptus tree
uku : inside
ukucha : mouse
uma-: to deceive, to cheat
unay : a long time
ungu : to be sick, to give birth
ungushka : sick, ill
unguy : illness, disease

upa : a mute (someone who can't talk)
upalla-: be silent; in secret, silent, quietly
ura : below
uray : north, down grade, descent
uray vichay : up and down
urku : mountain
urma-: to fall, to fall down
usha-: to be able to
ushanalla : easy
ushashkata : very much, exceedingly
ushay : power
ushi : daughter
usis : sickle
usyari-: to turn dry (weather) not rain
utuju-: to pierce, puncture
uya-: to hear, to listen to

V

vale-: (Sp.) to be worth
vara : (Sp.) stick, rod, pole
vecino : (Sp.) neighbor
vela : (Sp.) candle
vence : (Sp.) to win
verde : (Sp.) green
viaje : (Sp.) time (vez), journey, trip
vichay : south
vichi : steep place, ascent
vijsa : abdomen, stomach
villa-: to tell, to notify, to testify
viña-: to grow

vingo : crooked
vira : grease, oil, butter
viru : cane (sugar cane, corn stalk, etc.)
vishi-: to dip or scoop out
vishina : dipper, scoop
visita-: (Sp.) to visit
vitsiya-: to climb, to ascent
viudo : (Sp.) widower
vivo : (Sp.) sharp, intelligent
vola-: (Sp.) to hurry, to fly
voltachi-: (Sp.) to turn something over, upset something

W

wacha-: to give birth to
wachari-: to be born

wachu-: to make furrows and hills (as when cultivating a field)

waglichi : spoil
wagra : cow, ox, bull
waka-: to cry (including the sounds of animals)
wakaychi-: to store
wakinpi : sometimes
wakin : some
wakta-: to strike or slap (with the hand), hit
waktari-: to be shocked, receive a shock, etc.
wambra : youngster (male)
wambu-: to float
wambuna : something which floats
wandu-: to lift
wangu : a load (of something like wood)
wanu : (Sp. guano) fertilizer
wañu-: to die
wañuchi-: to kill
wañuchij : murderer
waranga : one thousand
warku-: to hand up
warmi : woman, wife
washa : behind
washaman : backwards, to the rear
washju : to enter
wasi : house
wasichi-: to build a house
wata : to tie, knot
watashka : knot
wawa : infant, child, baby
wawki : brother (of male)
waynaya-: to commit adultery, to fornicate
wayku : crack, valley, ravine
wayku yaku : river
wayra : wind

Y

a-: to think
yacha-: to know
yachaj : wise
yachaju-: to learn, to study
yaku : water, liquid
yakupata : river bank, shore
yakuturo : mud
yali : more (used in comparisons)
yali-: to pass
yalishka : last, passed
yana : black
yanalla : shadow
yanayashka : something which has become dark
yanga : ordinary, common; referring to actions performed aimlessly or in vain
yanta : firewood
yanu-: to cook
yapa : very
yapu-: to plow
yari-: to recall, to remember, to decide
yarichi-: to cause to remember, call to mind
yarjachiju-: to make someone hungry
yaya : father, especially God
yayku-: to enter, to fit
yakuya-: to dissolve (become water)
yupa-: to count
yura : plant, tree
yurayashka : light, bright, white
yawar : blood
yuyay : idea, thought, opinion

Z

zambu : (Sp.) squash

zapatos : (Sp.) shoe